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WITH CHRIST DURING PASSION WEEK

PROF. J.A. HUFFMAN, A.B., B.D., D.D

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WITH CHRIST DURING PASSION WEEK

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"WITH CHRIST IN THE DEEPER LESSONS"

By

PROF. J. A. HUFFMAN, A. B., B. D., D. D.

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By
J. A. Huffman

PREFACE

That Jesus introduced only one new subject during the Passion Week is evident to careful students of the New Testament. This new subject was that of the Holy Spirit, concerning whom He had much to say, the adequate treatment of which will require a separate volume. But He did review in a most impressive way, and even in a dramatic manner, the other things which He had taught during the several years previous.

It is remarkable what great preachments Jesus made during the crowded days of His last week. It is as if for His disciples He summarized all His wonderful instruction, taking them still deeper into the truths that He had taught them, that they might not fail in the difficult tests of life, so certain to come. Here His disciples for all time may gather for the final review of the great and profound teachings of Him who spake as no man spake.

The author has found the seasons which he has spent with Christ in these Passion Week Lessons to be among the richest of his life, and here humbly commends to others the deep, spiritual lessons which he has learned. The

large space devoted to the closing events and addresses of our Lord is not a matter of accident, but of Divine purpose. May we not have discovered here, in a small measure at least, what that purpose really was?

The author is genuinely grateful for the reception accorded, by the Christian-reading public, to the predecessor of this volume, published under the title "With Christ in the Deeper Lessons." He hopes for this printing of these addresses a still wider ministry. He also covets for every reader the blessing which came to his own heart.

Very sincerely yours,

J. A. Huffman.

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CHAPTER I.

THE LESSON FROM THE TRIUMPHAL ENTRY

WITH CHRIST DURING PASSION WEEK

CHAPTER I.

The Lesson from the Triumphal Entry

It is impossible to recount the so-called "Triumphal Entry" without a sense of mingled feelings. Was it really triumphal or not? The answer to this question will be determined by our perspective upon the series of events which followed.

When Jesus was at Jerusalem on the last visit previous to this spectacular arrival, He had come to raise from the tomb His friend Lazarus and was forced to withdraw to the village of Ephraim, in the wilderness, because of a plot by the Jews against His life. He had then withdrawn because His hour had not yet come. On this occasion He went up, not ignorant of what would befall Him, for Mark prefaces the account of His going with these words: "And they were on the way going up

to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were going to happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again." Mark 10:32-34.

Bethany had been reached, and the supper at the home of Lazarus, Martha and Mary was over. The three hundred shillings' worth of very precious ointment had been "wasted" upon Jesus, according to Judas the covetous and critical observer of Mary's devotion, and Jesus had already been anointed for His burial. In Jerusalem there was a seething, official undercurrent which demanded the life of Him who had raised Lazarus from the dead.

The two disciples had gone to bring the colt from the city as Jesus had commanded them, while He tarried upon the opposite side of the Mount of Olives. Upon their return the

final short lap of the Jerusalem journey was begun. What cross-currents of interest, what contradictions and what ironies are mingled in this single event! The colt carrying its precious burden, with the disciples of Jesus accompanying on foot, trudging slowly up the eastern slope of Olivet.

How often the "Man of Sorrows" had wept over Jerusalem we are not told, but of this occasion of His weeping we have a detailed account. When He had reached the top of Olivet, so that He could see Jerusalem across to the west, He broke into weeping and said, as Luke tells us: "And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation." Luke 19:41-44. Special note should be made of the prophecy uttered by Jesus concerning the destruction of

the city which was minutely fulfilled by the Roman army under Titus, in A. D. 70.

The beast upon which Jesus was riding, though a humble one, was nevertheless a royal one. On the king's beast no man, except the king, rode. Jesus was kingly in His processional. He was the King of the daughter of Zion, for the prophet Zechariah had said, as quoted by Matthew: "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and riding upon an ass, and upon a colt the foal of an ass." Matt. 21:5.

But now the great acclaim! The city of Jerusalem was filled with people from all over Palestine and from regions beyond, many of whom had seen Jesus and many more still who had only heard of Him. On hearing that He was coming they went out to meet Him, and could not be restrained in their demonstration. Many spread their garments in the path of the colt, that it might walk upon them, and others cut branches from palm trees and strewed them in the way. A multitude ran before and followed after, crying in one great chorus: "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."

The meaning of this acclaim is an interesting question. Though some probably joined the group without any reason except that it was a multitude, it is evident from the words which they uttered that many had some idea, if indeed a wrong one, as to the meaning of the occasion.

"Hosanna" is a Hebrew word which has for its root the verb *Yasha,* which means to save. When used in this way it formed either a prayer, "Save us," or "Deliver us," or an exclamation. "He will save us!" or "He will deliver us!" Whether a prayer or an exclamation on this occasion, it is exceedingly probable that few, if any, had any thought of any other than a political deliverance. "Oh that He would arise and strike from our necks the galling, Roman yoke!" They cried better than they knew, however, for *Hosanna* is a glorious acclaim for spiritual deliverance when more than a Roman yoke is struck from the necks of men.

An outstanding biographer of Jesus is mistaken when he makes the Triumphal Entry demonstration a purely Galilean affair with Judeans looking out upon the procession from behind screened windows. No doubt there was present a strong Galilean contingent, for

John makes this significant comment: "The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met him, for that they heard that he had done this sign." John 12:17, 18. Luke also informs us that some of the Pharisees were there (Luke 19:39), and that they requested Jesus to rebuke His disciples for their part in the demonstration. It was then Jesus said: "If these shall hold their peace, the stones will cry out." Luke 19:40.

Christ's objective in Jerusalem was the temple, not the palace. His interests were spiritual, not political. There is not so much as a hint of a gesture on the part of Jesus in the direction of a political ambition. He must read out of the narrative what is not there written, who makes Jesus an aspirant to the Jewish throne, who interprets Jesus to have offered Himself to the Jews as their king who would set up an immediate earth rule if they would but accept Him. Most assuredly He was of the seed of David, and to Him was promised the throne of His Father David (Luke 1:32); but the errand of His first coming was to redeem the world from sin. He was born King;

died as King; went to heaven as King, and as the King He is coming again.

Of absolute necessity, Jesus disappointed all Messianic expectations, at His first coming, which savored of a political nature, whether they were indulged in by Pharisee or disciple. It was a difficult thing for those who had been trained in a misdirected Messianic hope to see the spiritual nature of His mission. It has been no easy matter for believers down through the centuries to discern the program of Christ in His priestly and kingly offices. It was in His priestly office that He came the first time. It is in His kingly office that He will come a second time.

It is difficult to realize how disappointing it must have been to those who entertained a political hope in Christ, when He showed Himself indifferent to whatever political honors were accorded Him on this occasion. The Jews had sought before to make Him king; on one occasion to take Him by force and crown Him (John 6:15). Here was enough to awaken even slumbering political ambitions, but Jesus paid no attention to it, whatsoever.

If, as some writers point out, Judas had entertained a hope of being promoted from the

treasurer of the apostolic group to the secretaryship of the treasury, or the chancellor of the exchequer when Christ should have set up His kingdom, he must have been disappointed and disheartened when he saw Jesus pass by, with total indifference, His last proffer of the kingdom. If such was the attitude of Judas, his subsequent conduct in bargaining with the Sanhedrin to betray Christ to them for pittance is not to be wondered at.

The lesson is not far to search. Christ had come with a definite program from which He could not be turned by fear or favor. Like a flint His face was set toward the cross, for the way back to the Father was by the cross, and it was only as He hung dying upon the cross that He could exclaim so that heaven and earth could hear, "It is finished."

CHAPTER II.

THE LESSON OF TRUE GREATNESS

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The Lesson of True Greatness

"He that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. . . . I am in the midst of you as he that serveth." Luke 22:26, 27.

"Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." John 12:24, 25.

The Son of God, when He came, found the world morally upside down. It was committed to a system of false philosophies which He set about at once, by word and example, to change. Ever since Christ exposed these false philosophies and taught the true philosophy of life, Christianity has been busy in setting up new and correct standards. Of the exponents of early Christianity it was once said: "These that have turned the world upside down are come hither also. "Acts 17:6. This charge

against Christianity was and is still true; but Christianity seeks only to turn the world upside down where it is wrong side up, and needs to be righted.

The Incorrect Philosophy of Greatness

The world has always had and still has an incorrect philosophy of greatness. This philosophy is believed in by all classes, everywhere. It insists that he is greatest who is honored most, who has the largest number of servants, who sways the most powerful scepter, who commands the greatest army of soldiers, who directs the largest number of subordinates, who, as a captain of industry, controls and directs the affairs of men.

This is still the world's conception of greatness, and only, little by little, is it beginning to dawn upon men that this is a false philosophy which needs correction.

A Universal Contention

The subject of greatness has caused no small contention. It is no modern quibble. It is as old as the race. In the dimness of a lesser revelation than that which we now have, men

and nations endeavored to settle the question of greatness by personal and national duels. It is a shame that the human race is so stupid in learning the lesson of greatness. With all our light and boasted civilization, we are just beginning to discover that greatness is not determined by brute force, by race prejudice, or by class privilege.

The contention concerning greatness is not confined to the world, to the affairs of nations, and to industry. It has found its way into the church, and even there men are measuring their supposed greatness against others. It was so among the apostles of Jesus, and has been so ever since. It caused no small contention then, and the contention is not smaller now.

Christ's New Standard of Measurement

3 marks

Strange and startling is the new standard of measurement which Christ gave to determine true greatness. Three distinct things enter into the measurement of true greatness.

Teachableness is the first item in the measurement. "Let him become as the younger." To be as the younger is to confess ourselves in need of instruction and experience.

What a strange conception of greatness —to be teachable! But how true to life, after all. The greatest men and women are not those who deceive themselves by making themselves believe that they know everything, but they are those who have made the discovery that what they know is so little, compared to what there is to know, that they do not know very much and are therefore teachable

Humility is another criterion in the measurement of true greatness. It is closely akin to that of teachableness. It was on another occasion that Jesus made this preachment concerning greatness, in answer to the disciples' question as to who is greatest in the kingdom of heaven. Taking a little child and setting him in the midst, He said: "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Matt. 18:4.

Humility is a rare possession, but nevertheless essential to true greatness. Strange and paradoxical as it may seem, the way up is down, and the way to the most exalted place in the world is by the route of humility. Jesus was very definite in relation to this item in the measurement of greatness.

Service is the third item in the measurement of true greatness. "He that is chief is he that doth serve." It is not he who is served most, but who serves most. Unselfish, self-forgetting service is what Jesus was talking about.

If truly, it is a matter of service and the spirit in which that service is rendered that determines greatness, all alike have a chance to be great. This new standard of measurement which Jesus gave makes it possible that there is many a servant who is greater than his master; many a subject who is greater than his sovereign; many a subordinate who is greater than his superior; many an employee who is greater than his employer. All determined by the spirit of service! A fair measurement, indeed!

This standard of measurement provides to all the opportunity for greatness: the master and the servant, the sovereign and the subject, the superior and the subordinate, the employer and the employee.

What a wonderful thing it would be if the church, the whole world, should go to school to Christ to learn the correct philosophy of true greatness!

Another Lesson Concerning Greatness

It was no new subject on which Jesus was discussing on the very eve of His death. All during His ministry He had taught the same message. But this truth was so important, so necessary that He chose to make it one of His majors during the week of His passion, as if to impress upon His followers of all time the secret of true greatness.

It was upon the Tuesday of Passion Week that He taught the same lesson by using as the figure the grain of wheat. "Except it die, it abideth alone." "If it die, it beareth much fruit."

The grain of wheat must die to give life. It must lose its own identity to increase. Those grains of wheat found in Egyptian tombs, four thousand years old, retained their identity, but their identity only, through all these years, because they did not die. Who can calculate the fruit which one of these grains would have borne until now had it died to live the larger life?

This truth was primarily applicable to Christ Himself, but also to others, for He immediately made the application when He

said: "He that loveth his life loseth it," and "He that hateth his life in this world shall keep it unto life eternal." John 12:25.

It is possible to love and selfishly guard ourselves into oblivion, or we may forget and lose ourselves into immortality. The little grain of wheat, dying to live the larger life, should then teach us the simple but profound lesson of true greatness.

Examples of True Greatness

History cannot be trusted to name the world's greatest, for often the wrong measuring stick has been used in making the measurement. The world's halls of fame are all too uncertain in their evaluations of greatness, therefore not to be taken too seriously. Many a man or woman, truly great, has never been and never will be mentioned upon the pages of the world's history; will never have his name chiseled in marble or stone or molded into bronze, but whose name is engraved in the honor book of heaven. Some day when the angel calls the honor roll of the ages many a name now written high will not be heard, and many others who were never suspected of being great will be called out in the presence of

an assembled universe. A small portion of the personnel of Heaven's Hall of Fame is given to us in Hebrews, the eleventh chapter, and all who read the names are convinced that these, of whom "the world was not worthy," were measured by a different criterion of greatness from that which the world uses.

It is with greatest reluctance that a single example of greatness from among the world's honored is cited, and to this, perhaps the best example, only relative greatness can be conceded. A single case, with this qualification, may be permitted in this connection. Little by little is the world beginning to recognize the elements of true greatness, and only as its supposed great are able to stand the real tests will their greatness continue and tower.

In the world's history, one of the men whose greatness stands out and increases with the years is Abraham Lincoln. He is coming more and more to be recognized as belonging, not to America, but to the world. His name has become a household word in all lands, and his homely picture adorns the mansion of the rich and the cottage of the poor—hangs in the palace of the American and the European, and in the hut and hovel of the African. His great-

ness is the result of his service, a service unselfish and unstinted. Apart from this, Lincoln would not be known and loved as he is, nor be counted among the world's great.

The Perfect Example of True Greatness

Christ was the great Master Teacher. He taught, not only by precept, but by example. His life was an incarnation of His words. Not only did He distinctly point out the measurement of true greatness, but exhibited every item named in the measurement. "I am in the midst of you as he that serveth," was Christ's own profession. Reference was made, no doubt, to that service which He was rendering which no mere man could give, the vicarious service of atonement and reconciliation for the whole world.

He was *teachable and obedient.* Over and over again He declared that He had come, not to do His own will, but the will of His Heavenly Father. Even when His own will momentarily clashed with the will of the Father, He very quickly triumphed, not merely acquiesced in the Father's will. The outstanding illustration of this comes to us from Geth-

semane where He thrice prayed that, if it were possible, the cup might pass from Him, and then triumphantly exclaimed: "Nevertheless not my will, but thine, be done." Luke 22:42.

His obedience is above question, for of Him it was said: "Though he was a Son, yet learned obedience by the things which he suffered." Heb. 5:8. "And being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2:8. That His own obedience was a condition of His greatness is evidenced by the fact that the very next verses say: "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9-11.

He was *humble.* The same great verse, just cited, which says that Jesus was obedient, also declares that He humbled Himself. To have never known anything but lowliness of estate is one thing, and to have been rich, honored, and worshiped, then to become lowly

is quite another thing. No one will ever know what it meant to Jesus to humble Himself—the rich becoming poor, the honored becoming despised, and the worshiped being blasphemed. But He experienced the humility of poverty, the humility of the homeless, the humility of friendlessness, the humility of death itself.

The suffering servant of Jehovah was graphically described by Isaiah as one who should suffer, be reproached and humbled as none had ever been. Only Christ has fulfilled the delineations of this suffering servant. The wonderful chapter closes with a statement of the greatness to which this suffering servant was appointed, even indicating the cause of this greatness when it says: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors; yet he bare the sin of many, and made intercession for the transgressors." Isa. 53:12.

He truly *served*. Obedience and humility so intertwine service that it is difficult to differentiate. A servant is both obedient and humble, and without obedience and humility he would be no servant. Jesus was the ideal

servant. The "suffering servant" characterizes Him well.

No greater servant has the world ever known. He served the rich and the poor, the well and the sick, the old and the young, the living and the dying. No man or woman ever held out to Him trembling, beseeching hands in vain. Even a leper who came kneeling was ministered to, and a blind man sitting by the wayside, calling to Him, received attention. Everywhere He went His hands ministered and His lips spoke encouraging, life-giving words. Servant of servants was He!

His was a service not only to a few, a generation, a nation, but to all men, of all time, everywhere. As the Saviour of mankind, living among men, ministering to men, dying for men, bearing the sins of men, Jesus became forever the supreme example of true greatness.

CHAPTER III.

THE LESSON OF PRETENTIOUS BUT DEFEATED EVIL

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"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself." John 12:31, 32.

During the last week of our Lord's life upon earth, He held the curtain of the future aside a number of times and gave His followers glimpses of spiritual realties. He well knew how inadequate were the conceptions of His disciples relative to spiritual things and how much they needed to be steadied and inspired by help apart from themselves. It is as though Christ permitted His followers to see, through His own eyes, the realties of spiritual things, both present and future.

The occasion of this preachment concerning evil was when certain Greeks came to Philip and Andrew, on Tuesday of the Passion Week, asking to see Jesus. The Armenians have a tradition concerning these Greeks which

they are pleased to believe. It is that they were Armenians who had been sent by their king to invite Jesus to come to their country. Their tradition further says that Jesus told their representatives that He could not come, but that after His death He would send two of His apostles to preach to them, which they say was fulfilled after the death of Christ when Bartholomew and Thaddeus came to their country and told them of the Saviour.

This tradition is likely incorrect, but the coming of these Greeks furnished the occasion of this significant utterance of Jesus concerning evil, by pressing the needs of the whole world anew upon Him.

The Presence of Evil Acknowledged

Christ acknowledged the presence of evil in the world. In this He subjected Himself to the accusation of pessimism, just as they do now who confess the presence of evil in the world. Like there are today, there were those in Christ's time who would rather close their eyes to the existence of evil, and make no acknowledgement of it, than to run the risk of being called pessimists by acknowledging it.

It had ill become the Saviour, to whom

evil was everywhere visible in all its heinousness, to have winked at its presence and to have made no acknowledgement of it. Even short-sighted man, with all his limitations and imperfections, cannot be excused from sensing the presence and prevalence of evil, much less the Saviour of men.

Evil Presided Over by a Personal Leader

To Jesus, evil was not a mere theory, but a fact; not an abstraction, but a reality. More! Evil was a present, stern reality, presided over by a personal leader whom Jesus recognized. There was nothing to gain by ignoring the subtle, personal leadership of evil then, any more than there is now. Honesty demands a disclosure of the worst that can be said concerning evil. To be forewarned and made intelligent concerning evil is to be forearmed. Withholding the facts tends to inadequate conceptions of the forces of evil, with almost inevitable defeat. Jesus practiced no make-believe methods for Himself or others. Evil, unmistakable and real, presided over by a personal leader, was known to and acknowledged by Him.

Evil, Pretentious and Boastful

Evil was not only present and real, but it was pretentious and boastful. For many centuries it had its inning, and had come to a place of almost undisputed power in the world. It had stalked up and down through the land, wearing a crown, swaying a scepter, claiming the throne. If ever an Alexander, a Napoleon, or a Caesar was pretentious, challenging and boastful, much more was he whom Jesus acknowledged the leader of evil.

Upon this particular occasion Jesus called him the "prince of this world." John 12:31. Two days later He spoke of him again when He said: "I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me." John 14:30.

It was the same personal leader of evil whom Paul called "the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience." Eph. 2:2. It was also of him and his associates that Paul wrote in the same epistle, when he said: "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spir-

itual hosts of wickedness in the heavenly places." Eph. 6:12.

When Satan showed Jesus the kingdoms of the world, in that trinity of hand-to-hand encounters immediately after His baptism, he said: "To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will give it. If thou therefore wilt worship before me, it shall all be thine." Luke 4:6, 7.

There is further acknowledgement of the power of evil by the very fact that Jesus momentarily shrank from the encounter when, on this Tuesday of Passion Week, just before He uttered the triumphant prediction of the casting out of the prince of this world, He said: "Now is my soul troubled; and what shall I say? Father, save me from this hour." John 12:27. But recovering Himself, with the same breath He said: "But for this cause came I unto this hour. Father, glorify thy name." John 12:28.

But how came Satan into possession of such princely prerogatives, such recognized power that even the Son of God acknowledged it? This is a very legitimate and exceedingly interesting question. Surely there is some

answer to it, unless the whole matter is pretense, hypocrisy and sham on the part of Satan, with Jesus and Paul deceived.

Satan declared that the kingdoms of the world and their glory had been "delivered" unto him, and Jesus did not dispute this. But who "delivered" them unto him? The answer is that man, who had been created in God's image, who had been made lord of the creation, "delivered" the kingdoms of the world to Satan. Man had actually taken, with his own hand, the crown of lordship which God had placed upon his head, and transferred it to the head of Satan. Not by his own right, but as a seducer, a usurper, did Satan rule. He has had the kingdoms of the world in his hands from then until now, except in the measure that they have been, and are being, torn from his hands by the greater power of Christ and right.

Evil Already Judged

God's great redemptive program, which sweeps across the ages, is almost beyond finite grasp. We can see but a single item at one time. To us the past is remote and misty, and the future unexplored and unknown. With

God the future is as clear as the present or the past. Hear Jesus say: "Now is the judgment of this world: now shall the prince of this world be cast out." To Him the battle had been very largely fought, and the judgment of evil was potentially accomplished. It was just as certain as though history had already recorded the complete overthrow and judgment of evil.

We who live almost two millenniums this side of the historic Christ and His atoning work may be doubly assured that evil is judged, and the prince of evil is being cast out. In our impetuosity we might unwisely demand complete and speedy execution of this judgment; but we should rest assured that God is not one whit behind in His practical redemptive program of the ages.

The nations of the world have not yet capitulated to the rule of the Christ; but everywhere, around the world, the dynamic of the Gospel is finding its way into the very lives of men, and there evil is being judged, condemned, dethroned. With a wisdom Divine, God is establishing His kingdom in the hearts of men who receive the Saviour. There, unpretentious but powerful, is the kingdom of God in this world. His kingdom here and now is

the aggregate of those miniature kingdoms in the hearts of men who have given Christ the throne of their beings, have put the crown upon His head and the scepter into His hand. In this kingdom Christ's rule is supreme, and to them He is as much King as He will be in a million of years from now. Men need not wait until the great coronation day to crown Him. Now evil is judged, and now the prince of this world is cast out of every heart where Christ is crowned.

Evil To Be Eventually Exterminated

But it is God's declared intention to exterminate sin entirely from the world, and in His own time and way He will accomplish it.

Experientially, He is banishing it from the lives of His people, for concerning the Holy Spirit, in whose dispensation we now live, Jesus said: "He, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment." He also said: "If therefore the Son shall make you free, ye shall be free indeed." John 8:36. The Apostle Paul also said: "But now being made free from sin, and become servants to God, ye have

your fruit unto sanctification, and the end eternal life." Rom. 6:22.

But sin is to be banished, not only subjectively, from within the hearts of men, but objectively from among men. "Now shall the prince of this world be cast out." This is a prophetic word touching the future, but was, when uttered, a potential reality. The seer of Patmos saw, in his vision, the declaration of Jesus being fulfilled, of which he says: "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever." Rev. 20:10.

Not only is Satan eventually to be shut away from God's redeemed earth and people, but those also who ally themselves with him are to be sent away into the penitentiary of the universe. Jesus Himself gave a judgment day picture, at which time those who have persistently followed Satan must share his fate. While the righteous receive the kingdom prepared for them, the sinners are seen going away into everlasting fire, prepared for the devil and his angels (Matt. 25:34, 41). Men are seen going away into Satan's place for no

other reason than that they have followed him into his apostasy and rebellion against God, and must suffer his defeat and judgment. Jesus even taught that the ground on which the Holy Spirit, in His ministry, convicts men of judgment is, "because the prince of this world is judged."

A Grand Optimism

What a grand optimist our Saviour was after all, and what a grand and glorious optimism pervades the Book of God! "Now shall the prince of this world be cast out." It was no count against the optimism of Jesus that He recognized the prevalence and persistency of evil in the world. Jesus knew perfectly well that this boastful pretender had his bounds set for him, and was only artfully trying to evade the judgment of God when he offered to surrender the kingdoms of the world, but on terms which would exalt him and gratify his ambition to be equal with God. Christ was already triumphing in the re-establishment of the kingdom of God upon earth. He was even then beholding what the prophet Habakkuk predicted, in which Isaiah also concurred, when he said: "The earth shall be filled with the knowl-

edge of the glory of the Lord, as the waters cover the sea." Hab. 2:14. Subsequently, it was also given to the Apostle John to witness, in vision, the glorious triumph of Christ, when he heard great voices in heaven saying: "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever." Rev. 11:15.

Just so, the followers of Christ are the true optimists. They recognize the presence and prevalence of evil. But they know more than this. They are intelligent concerning the remedy for and judgment of evil. They do not close their eyes to facts and ignore or deny them, but, imitating their Lord, set about to correct evil in the largest measure within their power. Sometimes the outlook appears gloomy, but the uplook is always glorious. So they look up, and out, and over, and see sin punished, exterminated. They see right, now crushed and trodden underfoot, enthroned, crowned and sceptered. Already they rejoice in the triumph of the apparently unpopular cause of their Lord, for they have seen Him lifted up and have been drawn to Him and, together with their Saviour, unitedly join in exclaiming: "Now is the judgment of this

world: now shall the prince of this world be cast out."

CHAPTER IV.

THE LESSON OF SIFTING FOR SAINTHOOD

CHAPTER IV.

The Lesson of Sifting for Sainthood

"Simon, Simon, Behold, Satan hath desired to have you (Greek, hath secured you by asking), that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted (Greek, turned again), strengthen thy brethren." Luke 22:31.

Satan's Siftings

Were the spiritual biographies of all men written, there might be a number of parallels to the case of Peter, for Peter seems close kin to most of us. While God has not seen fit to expose to view, in any large measure, the inner struggles of souls, Passion Week has called forth a statement from the lips of Christ which throws light directly upon the history of one soul, and incidentally throws light upon the subtleties through which all souls, in varying measure, must pass. At the same time, the statement of Christ introduces us to the inter-

cession which has been and is being made in behalf of such as are tempted.

The nearest parallel to this case is that of Job, whom God holds up to the view of both worlds and makes an example of righteousness, tested to a measure almost inconceivable, and who finally triumphed.

All Christians Included

Every Christian is the subject of Satan's attacks. There is no heritage, environment or grace which provides immunity. He who experiences no temptation or opposition can well afford to examine his credentials to see whether he be in the faith. It is the real Christian whom Satan makes a subject of attack, and not the make-believe.

Satan makes as his special object of attack those who are destined to become the spiritual leaders of God's people. Observe Peter in the light of this suggestion. Peter, though an impetuous apostle, sometimes a little vacillating, once safety tided through the sifting process and subsequently baptized by the Holy Spirit, shines out as a star of the first magnitude in the galaxy of New Testament saints. Note the place which he filled,

after he had turned again to the right path:

1. The Preacher of three Pentecosts—Jewish, Gentile, and Samaritan.

2. The outstanding leader of the Early Church around whom gather the events of the early part of the Book of Acts.

3. The inspired New Testament penman, writing two epistles and serving Mark as the human source of information for the writing of the Gospel narrative which bears his name.

In the light of what we now know concerning Peter is there any wonder that Satan, who possesses more than human power of discernment, should desire to have access to him by way of temptation and testing?

The Divine Presence in the Sifting

There is no sifting process through which the Christian, weak though he may be, is compelled to go which escapes the Divine notice. In places little dreamed of, and at times least expected, the Divine presence is manifested.

To the troubled disciples on the way to Emmaus, who had hoped but whose hope had vanished, He appeared and opened up to them the Scriptures. To the ten in the upper room,

and to the eleven a week later, He appeared and assured them of His personal identity.

With the apostles who were certain to gravitate to Galilee, their old home, as soon as the reactions came from His crucifixion, He made an appointment in advance to meet them there (Mark 14:28). So ready was Jesus to accommodate Himself to the needs of His own, in the hour of their sifting, that He anticipated their movements in advance.

When Peter was undergoing the sifting which threatened to prove him nothing but chaff, Christ was with him in a very special sense. His offense was so great, so unjustifiable, so profane, that to less than Infinite love he had failed, utterly failed, eternally failed. But the Divine presence, slighted, grieved and insulted, was with him.

In the midst of Peter's denials of Christ, his bitter words must have fallen upon the ears and heart of Jesus as burning coals, for Luke tells us that "the Lord turned and looked upon Peter." Luke 22:61. That look! How full of tenderness and pity! In the sifting, almost blown away by the tempest that struck, but looked upon by Jesus! Better still: "I have prayed for thee, that thy faith shall not utterly

fail." His faith had all but failed, but "almost" in this case proved to be not altogether, for Jesus had prayed for him. The synoptics make haste to say, as if in a chorus of voices: "And Peter wept bitterly."

Note further that when the angel who guarded the empty tomb of Jesus sent the women to remind the apostles of the appointment Jesus had made to meet them in Galilee, he said: "Tell his disciples *and Peter,* he goeth before you into Galilee." Mark 16:7. "And Peter"—Peter's being singled out from the rest has a significance. He who is in greatest danger is a special object of encouragement and help. Peter's conduct had been of such a nature as forever to shame him away from the presence of the Lord; but he, and only he, received special mention in the angelic announcement.

In some manner or another, the presence of the Divine in the sifting process limits Satan. Christ recognized the fact that the sifting process is necessary for the testing and strengthening of character for God's glory. He does not hide away completely His child from the sifting, but is present in it, and marks the bounds past which Satan cannot go.

The Divine Sifting

Peter had been tided safely through the dangerous period of Satan's sifting; but there remained another sifting through which he must pass. It was the Divine sifting.

Still in doubt as to the future of the program of the Lord, Peter, back at Galilee, said one day to his fellow-disciples, also one-time fishermen: "I go a fishing." John 21:3. By this Peter did not mean to say that he had decided to take a half holiday and fish, but that he was going back to his former occupation; and so it seems to have been understood. How true to human nature! Yielding to the temptation, the other disciples replied: "We also come with thee," meaning to accept partnership in the industry. So with ship and net they set themselves to the familiar task. All night long they fished, but found nothing, only to be asked from the shore in the morning whether they had caught anything. It was hard enough for old fishermen to fish a whole night through and take nothing, but to be compelled to acknowledge it was still more humiliating.

Shall these seasoned fishermen take orders from a stranger? "Cast the net on the right side of the boat," calls the voice from the

land, "and ye shall find." What was the difference on which side the net was cast, especially when they had fished all around the place? But obeying, they were scarcely able to drag the net for the multitude of fishes. It was only the width of the boat, and that was narrow, but it was the distance between human failure and Divine success. The Divine sifting was on, and the human appeared little and weak when sifted at the hands of the Divine.

But the severest was yet to come. He who had been singled out as Satan's special object of sifting, and he who was made a special object of intercession, care and encouragement was to receive special attention.

"Simon, son of Jonas, lovest thou me more than these?" These what? These disciples, these nets, these fish, this boat, and perhaps all things else put together—associates, ship, nets, fish. It would have been an easy matter to surrender the job a short time before, but perhaps not so easy in the light of the splendid draught.

Unfortunately, there is only one word for love in the English language, for which there are two in the Greek; and there are none of our versions which do not obscure the real

beauty of the narrative. The two words for love in the Greek (using the infinitive forms) are *agapein* and *philein.* The former means a Divine and constant love, that with which God loves man, and Christians love each other and God. The latter is a human love, less constant—a love which can function only when adequately reciprocated.

Jesus had said to Peter: "Simon, son of Jonas, lovest thou me with *divine love?"* Peter replied: "Thou knowest that I love thee with *human* love." Again Jesus asked: "Simon, son of Jonas, lovest thou me with a *divine* love? Again Peter answered: "Yea, Lord; thou knowest that I love thee with a *human* love." Once more Jesus addressed him, and this time asked: "Simon, son of Janas, lovest thou me with a *human* love?" At this Peter was grieved: not only that he had been asked three times relative to his love for Christ, but because he could not meet Jesus upon the plane of Divine love, but had to answer in the terms of human love. He was grieved that Christ was compelled to come to his own level, when He asked him the third time whether he loved Him with only *human love.* But Peter was honest, and exclaimed: "Thou knowest that I love thee

with a *human* love, but thou knowest more—thou knowest *all things.*"

This bundle of "all things" contained the reason why Peter could not profess to love Jesus with more than human love. So far as the records go, this was the first time Peter had conversed personally with Jesus since the resurrection. It was the first time that he unbosomed his heart to Jesus since he had denied his Lord, and had gone out and wept bitterly. Jesus had taken him through the course of heart questioning until he was sifted to the bottom. There Christ found in the heart of Peter sincerity, tenderness and honesty.

Two Motives in the Sifting

Satan sought to sift Peter that he might *have* him, that he might wrest him from the hands of God, that he might destroy him. The Divine presence entered into the sifting, to spare him from such a calamity. Jesus sifted Peter, that He might *keep* him, *save* him, in the way of truth, right, happiness, success and heaven. It is the inescapable process which makes for sainthood. When in the process of Satan's testings, the Christian should remember that Christ is for him, has prayed for him

that his faith fail not. When the Divine sifting is on, it is that man may come upon higher planes of fellowship and usefulness, where he can love with a love which is more than human, where he can put all things of a secondary nature among the secondary, and love Christ more.

Rugged as the path is, strange and mysterious as may seem the providences through which it leads, this is the road which all saints have trod. It is the only one to sainthood and to God.

CHAPTER V.

THE LESSON OF THE SELF-DESTRUCTIVENESS OF SELF-DEFENSE

CHAPTER V.

The Lesson of the Self-Destructiveness of Self-Defense

"Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:52.

Not a New Lesson

This lesson is not a new one. Jesus had taught His disciples the lesson of super-resistance by love again and again. Take these words of our Lord, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Matt. 5:44, 45.

The doctrine of super-resistance by love is one of the fundamental laws of God's kingdom, whether that kingdom be spiritual or literal. We may waive the question as to whether the kingdom was to be spiritual or literal this was to be fundamental in the kingdom.

Further, it was a truth essential to man's well-being, and we should go farther and say, a truth essential to the perpetuity of the race.

Again, it was a truth so likely to be overlooked, so easily to be forgotten, that Jesus saw and felt the necessity of placing emphasis upon it in the closing hours of His earthly life. Not a new lesson, but an old lesson enforced, dramatically demonstrated.

The Lesson Assigned

So Jesus assigned the lesson, and by the assignment of the lesson is meant that He prepared His disciples for the recitation. The first thing that He did was to suggest the necessity of the sword, when He said these words: "He that hath none, let him sell his cloak, and buy a sword." Luke 22:36.

Notice that Jesus further said something relative to the sufficiency of the number of the swords. When they said to Jesus, "Behold, here are two swords," He said unto them, "It is enough." Luke 22:38.

It might be asked what must have been, or likely was, the purpose of our Lord when He suggested the necessity of the sword.

Whatever the purpose, Jesus said two were enough. It might yet occur that one would have been sufficient, but, at any rate, two were enough.

The Lesson Recited

The lesson was now to be recited. The scene had changed. Jesus, in company with His apostles, except Judas, was in the garden. The soldiers were coming. There were the flaming torches, and an undertone of soldiers' voices might be heard as they approached and finally reached the spot where Jesus was, guided by one who had taken advantage of his knowledge of the prayer habits of Jesus. Judas Iscariot led them to the spot where Jesus was. It was evidently moonlight. Jesus stepped from under the shadow of the branches of an olive tree, and, addressing the soldiers, said, "Whom seek ye?" And they said: "We are seeking Jesus of Nazareth." He said, "I am he." But the soldiers went backward and fell earthward. An unusual thing! And then Jesus addressed them the second time and said, "Whom seek ye?" And they answered, "We are seeking Jesus of Nazareth." Jesus said,

"I have told you that I am he;" and then came the betrayal.

At this moment the recitation proper began. One of the twelve unsheathed the sword. The story of the poor swordsmanship of Peter is familiar. Peter drew the sword and struck, cutting off a part of the ear of the servant of the highest priest. It is quite evident that Peter did not intend to do that. He meant to cut off his head but, being a poor swordsman, all he got was a part of the ear.

Jesus said to Peter, rebuking him with the words of the text: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." It was a stern rebuke to Peter, but more—it was an unmistakable and stinging rebuke to all men who use the sword and yet profess the name of Christ; to all nations calling themselves Christian, but still persisting in settling disputes by the use of weapons of war. Then Jesus went on with the lesson, not only for the sake of Peter and the twelve, but for the sake of all the rest of His disciples present and future.

Observe the absolute futility and puniness of self-defense! Jesus said: "Peter, do you know that I could call on my heavenly

Father, and he would send more than twelve legions of angels to deliver me?" Matt. 26:53. Think of the comparison: One sword in the hands of an incompetent swordsman, or two swords which would have been sufficient for the occasion, compared to more than twelve legions of angels! Since a legion was 6,000, twelve legions would be 72,000 angels. And Jesus said that the Father could send more than twelve legions. I do not know how many more Jesus meant. In His Passion Week Jesus was teaching His apostles the futility or puniness of self-defense, as well as its self-destructiveness.

The Lesson Partially Learned

Should the question be asked, "Was the lesson learned?" the answer would be, "Only imperfectly, only partially." It appears that the Early Church, to whom Jesus gave this lesson directly through their leader, learned the lesson in some measure, for during a period of almost three hundred years the followers of Jesus Christ practiced the super-resistance of love, and for that period of time never unsheathed the sword with which to defend themselves. From the time that Peter sheathed his

sword at the command of Jesus until the Church began to paganize under Constantine, that sword was not unsheathed in the name of Christ. His early followers took Him seriously and obeyed Him at any cost.

But some would ask how the Christians fared. How did the super-resistance of love work? Multitudes of those who practiced it were fed to the lions in the Coliseum; some were burned at the stake; tens of thousands of them gave up their lives rather than to ignore the lesson that Christ had taught. But it may be argued that a super-resistance that results in being fed to lions or burned at the stake does not work very well. There are those who have the idea that we must live at all hazards. Not necessarily so! There isn't a doubt but that God gets greater glory when His people die as martyrs than when they live as cowards or compromisers. Someone has well said that the blood of the martyrs was the seed of the Church, and that within three centuries Christ nominally conquered the world—the Roman Empire—and claimed its emperor. The statement is true, but those were the centuries when Christianity's resistance was the resistance of love.

But has the lesson really been learned? Frederick Lynch, in his book entitled "The Last War," raises this question, the question which has been raised by tens of thousands of people all over Christendom and throughout the world: "Has Christianity failed?" He then answers his own question; and I am not responsible for his answer, but here it is: "No! Christianity has not failed. Christianity as applied to war has never been tried."

Norman Angel, an Englishman who came to our country a few years ago, asked from a public platform: "What is wrong with the church anyway?" And here is his own answer to his question: "The thing which is wrong with the professed church of the Lord Jesus Christ is, that she has not taken Christ and His Word seriously." In the light of this lesson taught so forcefully by Christ, and the record which the church has made since Constantine declared Christianity lawful, but at the price of paganizing and then Romanizing, Norman Angel is evidently right.

The Inevitable Truth of the Lesson

But we should investigate further concerning the inevitable truth of the lesson which

our Lord taught. Facts are stubborn things. They may be denied; many are scorned; may be made light of; but they are the same stubborn facts. The inevitableness of truth that our Lord taught can be read from the pages of history. It has been concurred in by all great men who have spoken on the subject.

Take if you will Napoleon's confession. Napoleon said: "Alexander, Caesar and I built our empires upon force. They have and will fail. Christ built His empire upon love. It will endure." The words of Napoleon sound like the words of a prophet, as well as the words of a historian.

Woodrow Wilson made what seems a very splendid contribution to peace philosophy when, in February, 1917, in addressing the American Congress, he said, in substance: "A peace based upon the vanquishing of the foe is no peace at all." A splendid contribution to peace philosophy, a remarkable concurrence in what Jesus had said! No wonder, in the light of that and in the light of what our Lord has said, there are those who have declared that in the Treaty of Versailles are sown the seeds of future wars, because it was victory through vanquishing. It was peace by the sword, which

is no peace at all, in the last analysis. The evidence that the seeds of future wars and destruction are sown in every treaty based upon the conquest of the sword is found in the passing of all of the great military nations of the past.

Now, if you will! A roll call of the nations will show whether Jesus was not teaching the truth of far- reaching importance. Where is Egypt, that grand old kingdom that seemed hoary in the days of Abraham? Egypt is gone. Babylonia, with all her achievements and all her glory—where is Babylonia? Babylonia is gone. Call the name of Assyria if you will. She was one of the most skillful in the use of the sword, having perhaps no parallel in cruel treatment of her military prisoners; but she is no more. Assyria is gone. Coming down to the Alexandrian Conquest, there was the man who was called Alexander the Great, who conquered the world and then, as we are told, leaned upon the top of his staff and wept because there was not another world to conquer. He had climbed the ladder of conquest to its topmost round. Where is the kingdom of Alexander? Where is Rome which gave military prowess to the world? Where is Germany

which taught her citizens to fight? Germany is going—no, she has gone down. The roll of the nations of the future might be called just as well as the nations of the past, unless that lesson which Jesus taught in the language of his text is learned.

The only abiding kingdom, the only empire that will last, is the empire from which the sword is eliminated, out of which the sword has been taken. This is the empire of which the prophet spoke when he said these words: Men "shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:4. That is the kingdom which will be universal, the kingdom which will be abiding, the kingdom in which there shall be no sword and where men shall learn war no more. It is the only kingdom which will stand. Whatever the interpretation of this kingdom, it is the abiding kingdom. All the kingdoms that are built up with the sword shall perish with the sword. That kingdom will stand because it will be built upon love.

Learning Christ's Passion Week Lesson

Are we going to learn this lesson, the les-

son that our Lord taught in such a dramatic manner? Jesus emphasized even to demonstration, putting His class of apostles into His school once more, and by illustration, by concrete example, taught them the lesson of the self-destructiveness of self-defense. Why not learn the lesson? Upon it hinges not only our well-being, but upon it hinges the perpetuity of the race. It has been pointed out by capable authority that should another war occur, with its newly discovered and invented instruments of death, there is a possibility that the very race may be extinguished. So not only our well-being depends upon it, but our very existence as a race. Shall we let the Lord's teaching come to our hearts with sufficient impact to take hold with a definite conviction? Shall we incorporate it into our thinking, into our practice, so that out from our individual lives waves of influence may be set into motion against the employment of the sword? Will the world learn the lesson of our Lord? If we should learn this lesson it would be the beginning of days to us, in some respects, and not only to us, but the beginning of days to the world. Once more let the words of Jesus ring in our ears: "Put up again thy sword into his place:

for all they that take the sword shall perish with the sword." Matt. 26:52.

CHAPTER VI.

THE FINAL LESSON OF A SPIRITUAL FAITH

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The Final Lesson of a Spiritual Faith

"Let not your heart be troubled: ye believe in God, believe also in me." John 14:1.

The Final Lesson in the Course of Instruction

This verse is from the events of our Lord's closing hours, chronicled alone by that beloved disciple, John. We find in the first part of it, "Let not your heart be troubled," comfort for the depressed and distressed, the sick and the dying; but we usually stop there without going on to the lesson which the latter clause of the verse contains, which is even more important. The words: "Ye believe in God, believe also in me," contain the lesson of a spiritual faith which is really a prerequisite to the comfort to which Christ refers. Comfort and belief are not coupled here by chance.

Jesus knowing that but a few hours lay between His presence and His absence, between His visible and invisible presence, sought to prepare His disciples for that testing of their

faith, and drew them out accordingly. Paraphrasing the incident, it runs thus: "Do you believe in God?" He would know. "Yes, we believe in God," was their answer. "Do you, indeed, believe in God?" He asks. "Assuredly we believe in God." "Have you ever seen God?" "No, we have not seen Him." "Yet you believe in Him?" "With all our hearts we believe in Him." "Now," says Jesus: "ye have believed in me because ye have seen me. Yet a little while and ye shall not see me, and a little while and ye shall see me; and as ye have believed in the Father whom ye have not seen, so believe in me when ye shall not see me." Whatever is meant by preparing a place for them in His Father's abode, this was the work which would engage Him until His return to receive them unto Himself. He would be occupied with their interests during the time He would not be seen of them. This ended the final lesson concerning a spiritual faith, in the course of instruction in Christ's School of Transition in which He had matriculated His disciples. Had they learned it, or were they like many learners since—a stupid class?

Their Comfort, Christ knew, would be based upon their faith. In the measure that

their faith failed, their comfort fled. More concerned was Christ for His disciples than for Himself, even though the distance was short between Himself and death.

But their faith—dare we say it failed? And comfort—did it really flee? Perhaps in vain they tried to recount these words as they returned each one to his home, afraid to confess his relationship to the One who was being led to yonder place of a skull, there to be crucified. It was one horrid nightmare. Their hope had fallen at their feet in utter collapse.

The Lesson in Demonstration

But the Master Teacher knew the next necessary assignment relative to a spiritual faith. Again He matriculated them in His School of Transition, this time on yonder side of His tomb, and by repeated lessons, during His post-resurrection stay, not less than eight, probably not more than eleven, *demonstrated* to them the possibility and reasonableness of a spiritual faith. It is the final lesson once *taught,* now being *demonstrated.*

Some women of more than ordinary devotion had lingered about the tomb, and returned to the city in the early part of the day

with a startling report that Jesus was risen, and had been seen of them. Two apostles had hurriedly verified the rumor of the empty tomb, but had returned to their homes, wondering, but not recalling even their final lesson. Stupid learners these!

On the way to Emmaus, two disciples trudged along weary and heavy-hearted, recounting sadly the events of the yesterdays. From whence He came we do not know, but unsolicitedly He joined them, inquiring the cause of their sadness. Even a stranger should know the awful tragedies which have come to pass. "We had trusted"—but! It is eventide. He tarries by invitation, only to disappear after the bread of the evening meal is blessed.

Breathlessly the Emmaus disciples reached the upper room in Jerusalem, where the eleven, save Thomas, were gathered, and began to communicate to them the news. At this juncture, though the door was closed and bolted, Jesus stood in their midst, showed them His hands and feet and talked with them. He had apparently appeared from the realm of the unseen near by; but it was He in reality, and He later disappeared into the unseen, apparently near by.

Upon those present began to dawn the meaning of, "Ye believe in God, believe also in me." He must *be* present, though they could not always *see* Him.

"You should have been at the meeting last night," one of those present said to Thomas, upon meeting him. "Why?" said Thomas. "The Lord met with us," came the answer. Thomas was still living in the realm of faith dependent upon the physical senses, for he said: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." John 20:25.

Just a week later from the evening of that resurrection day, incidentally pointing to the observation of the Christian Sabbath from the day of our Lord's resurrection, another meeting was held, Thomas being present. The belated student was given first attention by the Master of Teachers, and was called upon first to recite. "Come here, Thomas; reach forth thy finger and see my hands; and reach hither thy hand, and put into my side: and be not faithless, but believing." As Thomas threw up his hands and exclaimed: "My Lord and my God," has the result of one more appear-

ance, the last one of the eleven crossed the boundary line which separates an unspiritual from a spiritual faith, and with this new faith came comfort to this troubled soul.

The Lesson Learned

The followers of Christ had made the transition. They began to expect Christ's presence, as they met upon subsequent occasions, possibly saying to each other: "I wonder whether Jesus will be with us tonight?" One probably became bold enough to venture a suggestion that even though He might not *appear* to them, He would be present with them anyway. Thus, whether seen or unseen, they began the practice of a sense of His spiritual presence, believing in Him whom they could not see.

The course in demonstration lasted forty days, during which time Jesus appeared and reappeared and taught them the things concerning the kingdom — the kingdom in the light of the death of the King (Acts. 1:3). He had, in some measure at least, aided them in getting across from a faith based upon the visible to that based upon the invisible. He had revealed the Father, had taught the neces-

sity of a spiritual worship, and then withdrew to the realm of the unseen and sent the Holy Spirit. As Joseph Parker, in "The Paraclete," says: "Then came manifestation without visibility. Instead of bodily presence, there was a new experience of life, spirituality, insight, sensibility, and sympathy almost infallible in holy instinct. In one word, the Holy *Man* was to be followed by the Holy *Spirit.*"

Had the disciples of Jesus fully learned the lesson of a spiritual faith? Not so, for, disappointing as it must have been to Jesus, the last question which they asked was: "Wilt thou at this time restore the kingom of Israel?" Their faith still clamored for the unspiritual and material—that which could be seen and handled. It required the experience of Pentecost to give the spiritualizing touch to their faith, which enabled Peter to say: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:36.

All down the centuries there have been those who have learned the lesson, though imperfectly. They have found comfort and faith inseparably linked, and in corresponding measure. Those who have sought comfort apart

from a spiritual faith have been disappointed, but those who have sought it in a spiritual faith have found it. Of such who believe, Christ still says: "Blessed are they that have not seen, and yet have believed." To all of His disciples Christ is still saying: "Let not your heart be troubled: ye believe in God, believe also in me."

"Have faith in Me," the Master said,
"When I am thought among the dead.
Yet trust in God, whom not ye see:
With a faith like that, believe in Me.

"For years I've walked close by your side:
I've never ceased to be your Guide;
I've just a little while to stay,
But I'll return another day.

"Now cheer your hearts, be not afraid:
Be comforted and not dismayed;
While absent from you I'll prepare
In Father's house your mansions fair.

"While trying days shall lie between
Twixt now and when again I'm seen,
Like ye trust in God, whom not ye see,
With a faith like that, believe in Me."

CHAPTER VII.

THE LESSON OF AN INFINITE BUT UNREQUITED LOVE

CHAPTER VII.

The Lesson of an Infinite But Unrequited Love

"When he had dipped the sop, he taketh and giveth it to Judas." John 13:26.

It was no new thing for Christ to mingle in the presence of enemies, open and secret, and even among those pledged to do Him harm; but the enemy who sat at the Passover table upon this last night of our Lord's earthly life was different. He was a professed disciple and follower, carrying in his heart a secret plot to betray, and in his purse the price of his true and only friend.

Love to enemies was no new doctrine. Christ had taught it from the Sermon on the Mount to that very evening. Infinite Love was a theme which Jesus had phrased in a multitude of ways, as He pictured over and over the Fatherhood of God. Nothing was too hard, too exacting, too sacrificial, if only erring, sinful humanity might be saved.

Now was to be enacted the final scene in

the drama of a human soul, where Infinite Love was seeking reciprocation and requital. Have other overtures failed? Shall this final, unparralleled challenge also fail?

Infinite Love Calling to Discipleship

From among the throngs that pressed the Master, and the individuals whom He met, came such as heard His call to discipleship. Among those was Judas, in whose experience Infinite Love was an exhibition of its supreme struggle. Concerning his home, his occupation, his usual demeanor, we know nothing. He was not unlike the rest who were deemed worthy of being called disciples or learners. Freely he mingled with those who saw in Jesus what many could not see—the possibility of a Saviour. Whenever opportunity afforded, he was found with those who had with him, a common interest in Christ. There was nothing which visibly differentiated him from the rest.

Infinite Love Inviting to Apostleship

Infinite Love can see in persons what anything less cannot see. It runs risks and takes

hazards that even human love, daring as it is, will not brave. This is what took place when, after a night of prayer, Judas was numbered among the twelve called apostles. These were the peculiarly chosen to be with Christ, to observe Him at His work, to be instructed by Him that they might, in turn, teach others. Might not the whole Messianic program be endangered by such a choice?

Trace the records of the New Testament, and you will find nothing which makes him conspicuous in conduct until the last week of his life. Whatever Jesus may have known about this man's future, He did not allow it to militate against his privilege and opportunity.

Infinite Love Offering All in Time and Eternity

There are no arbitrary decrees in Infinite Love. There is only one thing that can bar even the humblest disciple from fellowship with the Master: it is a rebellious soul attitude. It was only this which barred the way to everything good.

There was no reason why an interest in the mansions which Christ promised to prepare might not be his, except that such interest

should be bartered away. There was no reason why he should not behold the preincarnate glory of the Christ and share it, as Jesus prayed that His disciples might, except that by a soul insanity he should thrust the priceless opportunity aside. Despite the strange and inexplicable conduct of men, Infinite Love would bestow the best in time and eternity.

Infinite Love's Object Revolts

It would seem as though the object of such love as this would not, could no, but reciprocate to its last possible measure of devotion. But how strange, how contradictory, how unfathomable the human heart! The Prophet Jeremiah must have sensed this paradox of human nature when he said: "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" Jer. 17:9. Observe this soul doing the unthinkable, shall we say, the impossible!

When Mary bestowed upon Jesus the full measure of her possible devotion by emptying the cruse of very precious ointment upon Him, unwittingly yet inevitably preparing Him for His burial, Judas criticized upon the pretext of extravagance and waste. No, it was not a

blunder of the head, but an unintended exposure of waning love for Jesus, of his own covetous heart and even dishonesty in relation to the apostolic treasury.

Then Satan rapped at the door of his now sordid soul, with a suggestion that he prove himself the man of the hour and connive with the Sanhedrin in relation to the difficult problem concerning Jesus, the door already stood ajar and the temptation was lodged within. Perhaps no one would be the wiser, thought he: Christ would be none the worse, and he would be the richer, in the measure that the Sanhedrin would be willing to pay.

The Council had been in session and was about to close, having decided to waive the disposition of Jesus until some more opportune time, fearing the multitude in the city at the Passover. There was no way of knowing how wide nor how deep was the sentiment in favor of the man who had healed the sick, ministered to the suffering, but who claimed to be the Son of God. Expediency demanded that the matter be ignored. Suddenly there was a rap upon the door, and, to the surprise of those present, Judas stood without. Accepting the invitation, he came timidly into the presence of

that august body, and proposed to impart quiet, nighttime information concerning Jesus, who had been the source of their annoyance, provided—two things: that a certain price should be paid him, and that the sum should be paid over in advance. Shrewd bargainer, he! Good reason, probably, why the money should be paid in advance. He still believed Jesus able to do as He had done before, to calmly and serenely walk out of the midst of His enemies. But knowing the prayer habits of Jesus, and the place where Jesus was likely to spend the nights during the Passover Week, the whole thing could be negotiated under the cover of darkness, and the populace would be none the wiser until it was too late, so the Council was led to believe.

With thirty pieces of silver, the equivalent of fifteen or sixteen dollars in American currency, Judas turned his steps homeward. Was he that much richer, or was he that much, multiplied by infinitude, poorer? He thought that he had driven a sharp bargain, but he had sold not only his Lord, but also his own soul.

Infinite Love's Final Effort

The stage is set for the final scene. It is

the Passover meal. The twelve are there, and Jesus in their midst. Judas is there also. Knowing what we do concerning him, we might expect him to receive a cold reception and be compelled to sit apart from the rest, being shunned by all. This is the treatment which Judas was accorded by art up to the days of Leonardo da Vinci. In painting the last supper, Judas was placed on the opposite side of the table, and was pictured as a miserable little imp. It was perfectly natural that men should think of him thus, in the light of his previous and subsequent conduct. Art treated him justly.

But Infinite Love treated him differently. Unbelievable though it may seem, he was made the honored guest at the feast. It was the complete overturning of all social customs; the absolute refusal to recognize sin's demerit. But such love as this knows no social conventions, and cannot consider personal demerit.

Through the evening meal Judas sat near Jesus, and received His personal attentions. What a picture of contrasts! Here innocence met guilt, benevolence met avarice, self-emptying and pitying love met cold and petrifying human nature. When Jesus passed from one

to the other of His disciples, washing their feet, Judas was not neglected. When He ministered to them that first Christian sacrament, Judas was not missed. Could not such tender love break even the hardest of hearts?

But the final moment came. "This night one of you shall betray me," were the startling words of Jesus, which threw the company into a query, "Which one is it?" whispered John to Jesus, at the suggestion of the less-certain Peter. "He it is, for whom I shall dip the sop, and give it him," said Jesus. The sop had not yet been dipped, and on this occasion the Oriental sop would have more than ordinary significance.

To illustrate the meaning of the sop, and its relation to the honored guest, let me give an incident. A friend of mine was being entertained by a Turkish official, together with other persons of recognized standing. This friend was seated beside the host, and received his personal attentions. Before the close of the meal, the host took a piece of dried fruit upon his fork, sopped it in the dish of honey, and gave it to my friend. It was a well-recognized, Oriental act of courtesy to the honored guest, and understood as such by all present.

The sop given to Judas is usually interpreted as pointing out the betrayer, which it did incidentally, but not conclusively, as will be understood from the fact that those at the Passover table failed to recognize it as such. When Jesus said to him: "What thou doest, do quickly," some understood Jesus to mean that he should give something to the poor, or that he should buy some needed thing for the Passover. (See John 13:28, 29.) But here was the final effort on the part of Infinite Love to break the hardened heart; the last loud call to arouse a deadened conscience. How this second-mile love, this tender, more-than-human attitude of Jesus to an avowed enemy and betrayer, this clarion challenge to a conscience all but insensible would have alarmed and haunted a less hardened character!

Infinite Love Worsted

But it was too late. Satan entered into him, John records: "He went out straightway, and it was night." John 13:30. A little tarrying might have saved the soul. It was night, yes, dark midnight, outside; but it was deeper midnight within. His sun had risen and set, never to rise again. It was the nighttime

of sin, the nighttime of the soul, the nighttime of eternity. Infinite Love had functioned in all its mysterious ways, but had been worsted. Infinite Love had interposed at every turn, had offered everything in time and eternity, but remained unrequited. It was the tragedy of a human soul that arbitrarily turns itself from good and right and heaven, defying men and God to turn it aside from the course of its own choosing.

CHAPTER VIII.

THE LESSON OF ORIGINAL AND COMING GLORY

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The Lesson of Original and Coming Glory

"And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5.

Prayer is a great revealer of facts. It betrays the innermost heart of him who prays self-forgetful of circumstances about him, as prayer always should be made. Jesus was no exception in this. Rather, He was the perfect example in prayer, as in other things, and fortunate were those who were privileged to listen in as He prayed. To such, spiritual realities were made more real as prayer held aside the curtain which too often hides away things most real and abiding.

Here, on the eve of His crucifixion, Jesus prayed. It was probably in the upper room. Here in the seventeenth chapter of John is recorded what was truly the "Lord's prayer," for thus *He* prayed. Five verses of the chapter are required to record the petitions which Jesus made for Himself, and the remaining twen-

ty-one verses are devoted to prayer for others. The brief but earnest prayer of the Lord for Himself reached its climax in this petition; everything culminated in this one earnest, final petition: "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

The Saviour's Preincarnate Glory

The glory to which our Lord referred was preincarnate. Of incarnate glory there was little or none. His prayer vision reached back easily over the short span of thirty-three years to the time when glory resplendent was His. How His heart must have yearned for the return to a glory such as He had enjoyed with the Father! Still more, it was not only a glory preincarnate, but a dateless glory, a glory which He possessed before the cosmos came into being, before a single star was hung in space, or a world was started in its orbit. It was a glory which shone out in the creation of the physical universe, for "without him was not anything made that hath been made." John 1:3.

Preincarnate Glory Laid Aside

A hundred unanswerable questions might

be asked concerning Christ's preincarnate glory. It has furnished a subject for no small discussion among the theologians all down the centuries. Of this we are certain, that it was laid aside, voluntarily, and that it was in direct contrast to His incarnate non-glory.

Paul, in the Philippian Epistle, gives a very wonderful statement relative to the preincarnate glory of Christ and the laying aside of that glory, in these words: "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men." Phil. 2:6, 7. This is the outstanding passage around which the theological discussion of the *kenosis* centers. In the "form of God," "emptied himself," in the "likeness of men"—these are the key phrases of the great doctrine of our Lord's preincarnate glory and His subsequent inglorious humiliation, as the Apostle saw it.

Whether we can satisfactorily answer the question of the *kenosis,* of a few things we may be certain. His preincarnate glory was that which was consistent with Deity—"being in the form of God." His humiliation was consistent with humanity — "in the likeness of men."

Whatever His preincarnate glory was, it was laid aside voluntarily: "He emptied himeslf."

We should pause to note that it was not personal identity nor an essential of deity of which He emptied Himself, for He professed deity and for Him deity was claimed while He was in the world. Proof texts of this are too abundant to need recounting. The same writer who penned the *kenosis* text of Philippians, the second chapter, verses six and seven, in which he says that Christ emptied Himself, also wrote of Him in Colossians, the second chapter, verse nine: "In him dwelleth all the fulness of the Godhead (Greek, Deity) bodily."

From all these considerations it appears quite certain that it was not deity but the glory which belongs to deity that was laid aside, of which He emptied Himself. It was not for the return of deity, but for the return of the preincarnate glory that belonged to deity, that He prayed. How isolated, how strange, how completely disrobed and empty the Divine Christ must have felt in His humiliation, no man will ever know. No wonder He hailed the prospect of the return of His glory with joy, and prayed earnestly for it!

Preincarnate Glory Superseded

The preincarnate glory of Christ had been superseded by incarnate humility, poverty service, sorrow. There was a purpose in the emptying—that of filling. Once full of glory, now full of the non-glory. The glory of deity had been laid aside for the humility of humanity.

Jesus frequently testified to these items in His humiliation, and His life was a constant exhibition of them.

Of His poverty He once said: "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." Matt. 8:20. He was born in a borrowed cradle, lived in borrowed homes, rode a borrowed colt, and was laid in a borrowed tomb.

His life of service is written all over the pages of the Gospel narratives. Everywhere He went He ministered to men. He was busy healing the sick, unstopping deaf ears, making blind eyes to see, healing the lepers, speaking the word of pardon, and ever raising the dead. Of Himself He truthfully said, "I am in the midst of you as he that serveth." Luke 22:27.

The sorrow of Jesus is one of His famil-

iar moods. At the tomb of Lazarus He wept. John 11:35. Over Jerusalem He also wept, when He pathetically described the judgment which was soon to come upon her (Luke 19: 41-44), which came to pass in A. D. 70, when the Roman army destroyed the city. In the garden He said: "My soul is exceeding sorrowful even unto death." Mark 14:34. The prophet had depicted the suffering servant of Jehovah as "a man of sorrows, and acquainted with grief," and the Saviour is found true to prophetic delineation when in the mood of sorrow.

There is a great verse of Scripture from the pen of Paul which briefly and graphically describes the Saviour's exchange of glory for humiliation in which he says: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." II Cor. 8:9. Here riches and poverty are set in contrast and describe the condescension of Christ. Here, again, without the loss of His identity, without the sacrifice of anything essential to His deity, He became poor, for the sake of humanity, that they might be enriched through Him. Marvelous grace indeed!

Prospect of Return of Original Glory

Returning to the prayer of Christ in His own behalf, the prospect for the return of the original glory appears unchallenged. His glory had not been given to another, had not diminished, but was awaiting the proper time for its restoration. With the certitude born of positive knowledge He prays: "And now"—the time has come: the distant future has become the almost immediate present. "And now, Father, glorify thou me with the glory which I had with thee before the world was." No question, no contingency, no doubt! Christ had kept His Father's program to the letter, and there can be no doubt that His Father will keep faith with Him. The prospect of returning glory loomed large to Him, just across Gethsemane and Golgotha.

That Jesus was certain of the return of His glory is seen from His picture of the judgment, the description of which is prefaced with these words: "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory." Matt. 25:31. To the puzzled disciples on their way to Emmaus, He said: "O foolish men, and slow of heart to believe in all that the

prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory?" Luke 24:25, 26.

Preincarnate Glory to Be Shared With Others

Before the close of this great prayer, from which the world was excluded, but of which His own disciples was the burden, another petition is heard, this time in relation to His glory, but in behalf of His faithful followers: "Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John 17:24.

Here again is an expression of the certainty of the coming glory, which He longs and prays to share with His disciples. It is the last and highest petition which He makes for them, attained to, as a petition, by the successive steps of His prayer for their keeping, their sanctification, their unity—all prerequisites to the beholding of His glory. His own joy could not be complete unless He might share His glory with His redeemed people. His glory was laid aside for a time, that He might link

Himself up, arm in arm, with man and then, having lifted man, share with him His own glory.

Suffering and Glory Shared

As Christ suffered *for* men, that man might share His glory, so man must suffer *with* Him, that he may participate in His glory. Somehow suffering and glory are inseparably linked together, both for man and Christ.

The relation between suffering and glory appears to have been well understood by later apostolic writers, for frequent reference is made to it. Paul says: "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him." Rom. 8:17. Peter also says: "But insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy." I Peter 4:13.

In the light of these facts, the prayer of our Lord for the return of His original glory takes on new meaning and interest. We, too, are involved in that prayer. What is meant for Christ to be given back His glory, He well knew. But what it will mean for us to behold

and even share His glory hath not been seen nor heard by man. Only by His Spirit hath it been revealed to them that love Him. But with ever-increasing interest and delight does the disciple listen to that earnest and expectant prayer of his Lord: "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

CHAPTER IX.

THE LESSON OF THE ALL-INCLUSIVE QUESTION

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It was Tuesday of Passion Week, and Jesus had appeared in Jerusalem during the day, and had withdrawn to Bethany, or the Mount of Olives, where He spent the nights.

The situation was growing more tense hour by hour, and in a desperate effort to incriminate Jesus, political and religious parties temporarily or partly forgot their differences and joined hands against Jesus. Pharisees, Herodians and Sadducees played their part in turn.

The subtle plan was to ensnare Him in His speech by asking Him age-long and difficult questions. Luke tells us that "they watched him and sent forth spies, who feigned themselves righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor." Luke 20:20.

The Political Question

The first catch question put to Jesus was of a political character, and was concurred in by the Pharisees and the Herodians, two parties who were violently opposed to each other. The Pharisees were the loyalists, who could tolerate no domination of the Jews by another nation, who could with no grace wear a yoke of foreign domination about their necks; while the Herodians constituted the party favorable to Rome, and who supported Herod of Galilee in his kingly ambitions.

The probability is that they had contended bitterly over this very question and that their own disagreement over it furnished the basis for their agreement to submit it to Jesus. Whichever way He would answer, so they reasoned, He would be taking issue with one party or the other, and at the same time He would incriminate Himself before Roman authority directly, or bring upon Himself the condemnation of the Jews.

Here is the question: "Is it lawful to give tribute unto Caesar or no?" A subtle question, indeed, and a difficult one in the face of such circumstances. To a mere man it was sufficient for his undoing, but not so for Christ. Per-

ceiving their craftiness, He called for a denarius, and, upon its exhibition demanded to know whose the image, and whose the superscription. Upon the reply that both image and superscription were Caesar's, Jesus gave the answer. It was not an evasion, but a straightforward answer: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Luke 20:25.

It is to be noted that there are two parts to Christ's answer to this difficult question. There are some things which Christians owe to government, here symbolized by Caesar. Among these are respect, the payment of taxes, prayer and obedience to every law which does not conflict with the higher law of God. Christians have always been, and are still, the best citizens of any country. Even while Rome was feeding Christians to the lions in the Coliseum and burning them at the stake, they were even then her *best* citizens. No wonder that Rome went down, as any nation must which undervalues her best citizenship thus!

The other side to the answer relates to man's debt to God. There are some things which Christians owe to God alone. It is a peanut patriotism, a tinselled and tinhorned loyal-

ty which preaches a doctrine that man's debt to God cannot be paid except through government. This has been understood by a line of martyrs down through the centuries, who valued the will of God more than all else, but needs to be re-echoed in the ears of each successive generation. How glad we should be that Jesus answered this question for Christians for all time!

But note the amazement of the questioners. They recognized the fact that Jesus had answered wisely, leaving no point for attack. Luke closes this part of the narrative by saying: "And they were not able to take hold of the saying before the people: and they marveled at his answer and held their peace." Luke 20:26.

The Future-Life Question

The Pharisees and Herodians having been outwitted, the Sadducees took their turn with a question well designed to ensnare Jesus in His words.

The Sadducees were the materialists of their day. Their religious attitude was largely a negative one. They did not believe in the existence of angels, in spirits, or in a resurrection

from the dead. Man, when he died, was like the brute, dead for all time.

The question which the Sadducees brought to Jesus related to an important item in their faith of negation, the resurrection. Even though the question brought by the Pharisees and Herodians failed to ensnare Jesus, this one, so they thought, certainly could not fail.

It was a hypothetical case, but one nevertheless real, especially as it was based upon the Mosaic law. Prefacing their question, the Sadducees said: "Teacher, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother." Luke 20:28. Having cited the Mosaic law, they presented the case by saying: "There were therefore seven brethren: and the first took a wife, and died childless; and the second; and the third took her; and likewise the seven also left no children, and died. Afterward the woman also died." Luke 20:29-32. Then the delicate, difficult question: "In the resurrection therefore whose wife of them shall she be? for the seven had her to wife." Luke 20:33.

This is a question confessedly difficult,

and who but Christ could have answered it? But to Christ the future was as well known as the past, and to Him the question presented no difficulty. Hear the answer in Christ's own words: "The sons of this world marry, and are given in marriage; but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage; for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection." Luke 20:34-36.

Marriage is a Divine institution belonging to this world, for the original purpose of replenishing or filling the earth, which God created for man. The next world will be different, for they will not die any more, but are equal unto the angels in immorality. Because of this fact, the institution of marriage is not carried over into the next world, and marriage relationships here will present no difficulties there, for they shall not exist.

Were there not another word in all the Scriptures upon this subject, this is sufficient. In the light of this marvellous preachment of Jesus concerning the next world, the theory of a future propagation of the race falls flat, and

cannot be bolstered up by any far-fetched theories or conclusions.

How glad we should be that some one asked this question, even though we regret the motive for which it was asked. Had they not done so, we would ask it if we could. They asked it for themselves and us, and Christ answered it for us both. More than once has this answer of Jesus comforted the hearts of bereaved men and women, into whose lives the necessity arose for a second companionship in this world.

Jesus had so wisely answered this most difficult of questions that it is recorded: "And certain of the scribes answering said, Teacher, thou hast well said. For they durst not any more ask him any question." Luke 20:39, 40.

The Legal Question

Though humiliated by their failure to ensnare Jesus with the political question in which they had joined with the Herodians, the Pharisees evidently took something of a secret pleasure when Jesus silenced the Sadducees. Gathering themselves together, through their representative, a lawyer, they propounded to Jesus what may be called a legal question. It was

not a legal question in a civil sense, but a legal question in the religious sense.

Human nature has always sought to classify sin, hence to catalogue the commandments of God in relative importance. "Teacher, which is the great commandment in the law?"

Without a moment's hesitation, Jesus answered by summarizing the commandments on the first table of the Decalogue, which relate to man in his relation to God, and said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment." Matt. 22:37, 38.

Anticipating the next question which was almost certain to come from the lips of the lawyer, Jesus summarized the commandments on the second table of the Decalogue which relate to man in his relation to man, and said: "And a second like unto it is this, Thou shalt love thy neighbor as thyself." Matt. 22:39.

The questions designed to ensnare Jesus were ended. Each group had taken its turn in the effort only to be bowed aside into silence when they had been completely outwitted. After this third question, Mark significantly adds:

"And no man after that durst ask him any question." Mark 12:34.

The Religious Question

But the questions were not over, for the great Master Teacher recognized the pedagogical principle of answering a question by the asking of another, and practiced it here.

His answers to all their questions were recognized as wise answers. There had been no evasion, but before permitting the Pharisees to depart He propounded to them the all-inclusive question: "What think ye of Christ? Whose son is he?" Matt. 22:42. This question involved the whole matter of Christ's humanity and deity. So confused did they become that, after some vacillating effort, they became silent, and Matthew records: "And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions." Matt. 22:46.

An All-Inclusive Question

Assuming that Jesus meant to teach the all-inclusiveness of the religious question which He propounded, it should be noted how truly it was such.

What an individual thinks about Christ, and his attitude to Him, will determine his citizenship. With such, ministers of God in matters of government have no trouble, and to such law-abiding citizenship just authority has no terror. Their attitude to Christ has predetermined this.

A man's attitude to Christ also determines his relation to the law of God. To him it is not a question of big or little sins, of the relative importance of commandments, but a spirit of obedience to all the will of God. A proper attitude toward Christ, resulting in a regenerated heart, is the positive prerequisite to the keeping of the first item of the law of God. Christ's questions included all this.

He who finds his proper relation to Christ has no need of fear in relation to the future. He may not be able to answer many of the questions concerning the next world, but his relation to Christ compensates for all.

A young man lay upon his dying bed, while his spiritual adviser sat beside him. Looking up into the face of the man of God he said: "There are so many things which distress me. There are so many things about the next world which I do not know. I feel so

strange." (It must be remembered that Satan is present to tempt the saint even in the dying hour.) Said the minister to him: "My dear boy, is not Jesus with you?" "Oh, yes," came the unhesitating reply. "Has Jesus not promised to go with you, and is that not enough?" "Yes, Jesus has promised to go with me and His presence is all I need," responded the pale-faced lad, as a smile of serenity and satisfaction passed over his face—a smile which seemed to remain after the lips could speak no more. His relation to Christ answered all unanswered questions relative to the next world.

The question, "What think ye of Christ?" embraces all these other questions, and the answer to this one question determines the answer to all others.

Great as are many questions of life, Jesus would teach His disciples of all time the lesson of the all-inclusive question. Let our attitude to Christ be properly adjusted and maintained, and the answer to every legitimate question of this world and the next is at hand.

CHAPTER X.

THE LESSON OF THE DEEPER AND VICTORIOUS LIFE

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The Lesson of the Deeper and Victorious Life

"Sanctify them in the truth: thy word is truth." John 17:17.

Prayer is a great revealer of hearts when offered by sincere human souls. Much more can prayer be relied upon to disclose spiritual needs and spiritual possibilities when offered by One who knew perfectly what need there was in man for God, and also what provision there was in God for man. This Petitioner knew the secrets of men as well as those of God, because of which fact His prayer furnishes lessons profoundly deep but exceedingly practical.

The first five verses of the chapter which records this Intercession, the "Lord's Prayer" in reality, are devoted to the prayer Christ offered for Himself. But the few and earnest petitions which He made for Himself are quickly followed by a series of requests for others—the big burden which He always bore up-

on His heart. It is from these petitions that we are to gather our data relative to the deeper and victorious life.

The World Excluded

Though Christ doubtless prayed often for the world, upon this particular occasion the world, meaning evidently those apart from His fold of saving grace, was excluded. He specifically states: "I pray not for the world, but for those whom thou hast given me; for they are thine." (v. 9.) Judas, who was numbered with the twelve apostles, is also outside the range of this prayer, and is reckoned by Jesus as having "perished." Being assured, then, that Christ's closet door was shut, and that the world was excluded, we may listen with expectancy and assurance as He pours out His great heart for His own.

They were Spiritually Alive

There ought to be no difficulty in establishing the fact that those for whom Christ prayed were alive spiritually. An unprejudiced examination will prove this without a doubt. Had they not been spiritually alive, Christ could not have spoken of them to the

Father as He did. Only a few of the outstanding statements can be noted here.

They were spiritually alive, for they had received and kept the words of Christ. "Thine they were, and thou gavest them to me; and they have kept thy word." (v. 6.)

They were spiritually alive, for Christ was glorified in them. "All things that are mine are thine, and thine are mine: and I am glorified in them." (v. 10.)

They were spiritually alive, for the world hated them. "I have given them thy word; and the world hated them." (v. 14)

They were spiritually alive, for they were separated from the world. Here we would do well to remind outrselves that the statement concerning their aloofness from the world was no boasting on the part of the apostles, no profession of their own whatsoever, but an item in the prayer which He, whose eyes are a flame of fire, made to an omniscient God. "They are not of the world, even as I am not of the world." (v. 14) No church records had to be consulted. The same words of commendation, apparently for emphasis, were repeated by Jesus. (v. 16.) Here is the acid test of the re-

ligion of Christ. Would to God that the great Intercessor were able to commend us, who make louder professions of religion than the apostles ever did, to the Father in such a way as this: "They are not of the world, even as I am not of the world!"

The Deeper Life

From these items in the intercession of Christ, it might appear that the subjects of His prayer were all that He could wish them to be. They should certainly be worthy candidates for membership in any evangelical church. It may be justly urged that they were the best, the choicest, the most spiritual people of their day. Despite this, Christ was greatly exercised on their behalf. He prayed that they might have what we are calling a deeper and victorious life. Perhaps we should say that a deeper, purer, larger, more victorious life was just what Jesus asked in behalf of His apostles when He prayed: "Sanctify them in the truth: thy word is truth."

That there is a deeper experience of grace after conversion, all good and great leaders have taught, including Paul, John Wesley, Finney, Moody and many others. Upon this

point there is scarcely a dissenting note in evangelical Christendom. Relative to the object of this deeper experience in grace, there appears something of a lack of agreement. By some the object is taught to be the establishing of the believer, and the assurance of final perseverance. Others teach that it is to empower the believer for witness and service. Still others teach that it is for the perfecting of the soul now in purity and love, and to fit it for heaven hereafter. Now there is an element of truth in each of these suggestions, but various groups stress the object of the deeper experience in grace as they conceive it, to the neglect of the others. A more correct conception would include all three, for, there is in this deeper experience an increased measure of assurance and perseverance, a very necessary power for witness and service, and certainly a present perfecting of the soul in purity and love which also prepares for heaven hereafter. Scripture terms used to express this deeper experience of grace are: sanctification, crucifixion, perfection, heart purity, perfect love, holiness. The object of the experience will be seen more clearly when we come to observe the items of

the prayer which deal definitely with the purpose.

The Source of the Deeper Life

There can be no possible doubt but that the source of the deeper experience of grace is in the atonement of Christ. The "truth" in which Christ prayed that they should be sanctified must be comprehensive enough to include His atoning work. The sanctification or setting of Himself apart that they might be sanctified, can mean nothing less than this. Upon another occasion He declared the same truth when He said: "I came that they may have life, and may have it abundantly." John 10: 10. The deeper experience of grace is the abundant life. The Epistle to the Hebrews corroborates the statement that the source of the deeper life is in the atonement, where it is written: "Jesus also, that he might sanctify the people through his own blood, suffered without the gate." Heb. 13:12. The Apostle Paul also taught the same truth in the Ephesian letter when he wrote: "Christ also loved the church, and gave himself up for it (more correctly for *her*—a marriage figure); that he might sanctify it, having cleansed it by the

washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Eph. 5:25-27. Herein is the "truth," by which the soul is to come into the deeper experience of grace.

The Deeper and Victorious Life for All Generations

It was a wonderful privilege, indeed, to live when Christ lived, to walk with Him, and to have Him as a present intercessor, and the Christian of today may be tempted to wish that such were his lot. It is inspiring and assuring to note that Christ, in His great prayer of intercession, included all future generations of Christians, and anticipated their needs when He said to the Father: "Neither for these only do I pray, but for them also that believe on me through their word." (v. 20.) So whatever the great petitions meant which Christ made for His disciples of those days, the same petitions were offered for all Christians who have lived since, who live today and who shall live in the future. We are not one whit behind those immediate disciples in relation to the interces-

sion of Christ. This makes the meaning of His prayer not merely a historical and dogmatic discussion, but a personal, eager, practical inquiry.

The Purpose of the Deeper Life

The most practical aspect of the deeper life is found in the purpose items of the prayer of intercession. The student of the Greek New Testament finds a veritable swarm of the little conjunction *hina,* the final purpose particle translated in most versions by the English word "that," but which would be more correctly translated, "in order that." So that "eye gate" may be employed for the entrance of this truth into the mind and heart, it is suggested that the word "that" be underscored, from the fifteenth verse of the chapter to the close. This exercise will disclose the swarm of purpose particles just mentioned. Of the statements introduced by this purpose word, notes especially these.

1. *That they be kept from evil.* "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil." (v. 15.) They were not to be kept from temptations, from trials, from hard labor,

nor even from martyrdom; but kept from yielding to temptation, from fainting in trial, from shunning hard labor and, if need be, from shrinking from martyrdom. In the deeper or sanctified life, the possibility of falling from grace still exists, but the likelihood of so doing is decidedly reduced.

2. *In order that they may be one in Christ.* "That they may all be one; even as you, Father, art in me, and I in thee, that they also may be in us." (v. 21a.) Christ did not pray for their organic union, but for their spiritual unity. Well did He know that there may be union without unity, but it was for Scriptural unity that He prayed. It is highly necessary that we learn the lesson, both of the possibility of union without unity, and of unity without union. The grace of sanctification is the unifier of hearts—just the reverse of carnality which divides and creates faction. It is also to be noted that this unity is one which exists not between man and man, but between man and man and Deity. Here is the secret. It is the Divine element which makes the spiritual relationship a unity, disclosed in the words: "that they may be in us."

3. *In order that they may be a convinc-*

ing agency in the world. "That the world may believe that thou didst send me." (v. 21b.) These few for whom Christ prayed had a tremendously big task resting upon their shoulders. It was theirs to convince the world of the genuineness of the Christian religion, and for them every grace available was necessary. How important that they learn the lesson of unity in a very real and experiential sense!

One of the greatest factors in convincing men of the reality and desirability of the religion of Christ, down through the ages, has been the unity of Christians. Of the early Christians, their opponents remarked: "Look how they love one another." There is nothing so convincing to the unsaved man, and nothing that so attracts him to Christ as to see those who profess to be His followers exhibiting this spirit of unity, practicing a love which honors and prefers one another. On the other hand there is probably nothing that so discourages the unsaved man and drives him away into doubt, indifference and despair as to see those who profess to be Christians, members of the church which bears Christ's name, living selfish, self-seeking, contentious, factional lives. Quareling, wrangling, Christians, numerous as they

may be, are a burlesque upon genuine Christianity. All of this Christ knew full well when He prayed for the sanctification of His disciples, in order that they should be one. Any grace which can bring unity to the people of God is a great boon to them and through them to the world, and should be welcomed as such.

4. *In order that they might be with Him in His future glory.* "Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (v. 24.)

From this it is evident that Christ's interest in His own comprehended two worlds —this one and the next. It was for this world in that it saved people from the evil of this present age, but it was other-worldly in the sense that it reached into the next. Death, as Christ knew it, is a mere incident in human experience. It does not alter man's moral or spiritual status whatever, but temporarily conceals the next world from this one. Christ's eye pierced this thinly-hung veil, and His prayer penetrated into the beyond, for well He knew that the issues of the next world are

decided here. Being with Christ and beholding His glory there was a matter to be determined here, hinging upon the deeper, holy, victorious—the sanctified life. The same truth was taught by the Saviour when He said: "Blessed are the pure in heart: for they shall see God." Matt. 5:8. Another inspired writer put it negatively by saying: "Follow after peace with all men, and the sanctification without which no man shall see the Lord." Heb. 12:14. Christ prayed that His own might be sanctified in order that all these things which relate to this world and the next might be realized.

In conclusion, attempting to pharaphrase the prayer of Christ relating to the deeper and victorious life of His disciples, we find it to mean something like this: "O Father, grant to my disciples the richest and choicest, in their own personal lives, obtainable by grace in this world. Make them pure and supremely happy. Enable them to live in sweetest fellowship and most sacred communion with each other. Make their lives, individually and collectively, true samples of Thy saving and keeping grace. Help them to extend the borders of Thy kingdom until their lives have been poured out in unselfish devotion. Then, O Father, as their

mantles fall upon succeeding generations of disciples, grant every item of my petition to them as well; and bring those whom Thou hast given me, of every succeeding generation, to behold my glory, the glory which I had with Thee before the world was."

CHAPTER XI.

THE LESSON FROM CALVARY'S SPOILS

CHAPTER XI.

Lessons from Calvary's Spoils

"The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my garments among them, and upon my vesture did they cast lots. These things therefore the soldiers did." John 19:23-25a.

Follow with me in the way that leads to Calvary, and see the three crosses which stand upon yonder hill, silhouetted against the descending sky. I need not tell you who it is who hangs on the center cross, for above Him in three tongues, Hebrew, Latin and Greek—the languages of religion, law and learning—so that they all may read, is written the superscription: "Jesus of Nazareth, the King of the Jews."

It is Plummer who says in his Commentary that on these three crosses the whole world was represented. In the center was the sinless Saviour: on one hand was a penitent, praying sinner, while on the other was a defiant, blaspheming Christ rejector. One on the cross dying *for* sin; another was dying *to* sin; the other was dying *in* sin.

But there is another sense in which the whole world was represented at Golgotha. Each one who went to Calvary that day, and beheld the tragedy enacted there, carried something away with him as he departed.

There were those with broken hearts and bowed heads, who carried away with them the certainty of the innocence of Him who was thus shamefully crucified. In a way which they could not explain, they felt their own share in the whole transaction, but realized that the combination of circumstances was beyond their control. They felt that it was their guilt for which He was condemned, and that He was bearing their punishment and shame. Comparatively small as this group appears to have been, compared to the great multitude, it was they who entered sympathetically and savingly

into the sufferings of Christ and bore away with them in their hearts the testimony of the dying Saviour's love. To John the assurance of Divine favor and approval came in the form of a sacred trust, when Jesus committed to him the care of a mother who was likely widowed, and whose sons had, as yet, no sympathy with her in her bereavement. When John took the mother of Jesus to his home that day, it was with a sense of his, as yet unevaluated, interest in the events which were transpiring. In a like manner the women found themselves attached to Him in death as in life, and a company of them hastened to purchase and prepare spices to embalm His dead body. To Mary Magdalene He was still her Lord, for she addressed the angels at the empty tomb, saying: "They have taken away my Lord, and I know not where they have laid him." John 20:13. To one supposedly the gardener, she said: "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." John 20:15. To Mary the testimony of Christ's saving Lordship was unmistakably strong and clear, amounting to a devotion which apparently countenanced no impossibility. She would, herself, if need be, bear

away His body. Even the thief on the cross, who became genuinely penitent, bore away from Calvary that day to Paradise, itself, a definite assurance of the Saviourship of Jesus, for to him was the promise given: "Today shalt thou be with me in paradise." Luke 23:43.

But there thronged about Calvary's cross that day a vast multitude who bore away bitterness and hatred. Despite hearts hardened by constant opposition to Christ and steeled for the task, an occasional confession stole from the lips, as in the case of the centurion who said: "Truly this man was the Son of God." Mark 15:39. Others smote their breasts when they beheld what was done. Many there were who went away from Calvary that day, bearing the blood of the crucified Christ upon their own souls, for they had invoked this guilt upon themselves, rather than to concede to Him the rule of their lives. They had no interest in Calvary except to make it the place where they might reek vengeance upon Him who went about doing good, professed to be the Son of God, and offered to them His soul-saving ministry. Thus they bore away from Calvary their own Christ-rejecting hearts, their sins and condemnation.

There was another group at Calvary that day, however, who were interested only in spoils. It was the soldiers group, four in number, who divided the garments of Jesus among themselves, and gambled for His seamless tunic while He was suffering and dying there. To them, the driving of the nails into His hands and feet was a commonplace thing, and the piercing of His side was a mere incident. They had no interest in particular in the man on the cross, but His garments they found to be objects of pursuit and envy.

All the world still goes to Calvary. Some go there penitently and prayerfully, and bring back with them the assurance of salvation and life. Some go there to mock and blaspheme, and return with condemnation and death. Some go to Calvary disinterestedly, willing, of course, to drive the nails and to pierce His side, if only they may secure the spoils. They crucify the Son of God afresh, and, like the soldiers of old, sit down in the shadow of the cross and gamble for His vesture.

The spoils of Calvary present an interesting, present-day study, and from them a lesson profoundly deep but intensely practical should

be learned. At such a time as this, while the world is so greatly in need of saving help apart from itself, we would do well to point out the hunters of Calvary's spoils, and to bid them take not only the spoils from Calvary, but the Christ of Calvary as well, for it is Christ and not spoils which human hearts and human society needs.

Spoils of Unitarianism

A part of the world goes to Calvary, and comes back, parading its unbelief in the deity of Christ. It denies the faith of all who profess to have found forgiveness and cleansing in the blood of the Son of God. It exalts the humanity of Christ, of which it speaks in glowing terms; but the exaltation of His humanity is at the expense of His deity. It speaks glibly of Christ as our great "example," "pattern," "ideal," "friend," but has nothing to say about Him as Saviour. Christian and centurion—friend and foe of Jesus declare: "Surely this was the Son of God," but Unitarianism makes both falsifiers. It is content to go to Calvary and bring back, as spoils, a religion of personal goodness, a self-righteousness, an exaltation of morality which treads under feet the Son of

God, and counts the blood of the covenant an unholy thing (Heb. 10:29).

Spoils of Christian Science

Another part of the world goes to Calvary, and turns a deaf ear to the groans of a suffering Saviour. It gambles for the cloak of Christ, and comes back wearing the name of "Christian" Science. It has despoiled Christ of the name, and deceives men concerning its character, for it is neither Christian nor scientific. It is not scientific, for it operates upon a false assumption that mind is everything and matter is nothing. It is not Christian, because it denies the reality of all suffering, hence makes the vicarious sufferings of Christ a mere farce. It wants nothing from Calvary but the spoil.

Spoils of a Christless Social Program

Intellectual pilgrimages to Calvary, with an examination of the social teachings of Calvary's Christ, has led no small company of persons to the conclusion that the social order of the world is wrong. They have made the discovery that the world needs a new social program. So the task is recognized and under-

taken. As a result of superficial thinking a program is arranged; men are told how they should conduct themselves toward the rest of the world. Alas, man cannot be practically what he is not at heart or experimentally, but the new social program prescribes no change of heart. It cannot offer a change of heart, because its advocates and promoters decry the necessity of the new birth, regeneration or conversion; they have eliminated Christ from their program. They have gambled for a bit of the spoils of Calvary, and profess to be content.

Spoils of a Christless Civilization

To be nominally Christian, and vitally Christian, are two distinct things. Men, great and small, are conceding the fact that there are really no Christian nations. The only reason why any country can call itself Christian, nominally, is because of certain basic Christian elements in its constitution or laws, or because the larger number of persons professing many religion adhere to the Christian religion. America calls herself nominally Christian probably for the first of these reasons, for the fact remains that more than half of her population profess no religion at all.

But look at our civilization! Here are our schools, and hospitals, our institutions for crime-prevention and charity. Even the most unfortunate are cared for and educated. All these are good, but apart from Christianity itself are mere spoils from Calvary. It is pathetic indeed to witness a civilization so bent upon the spoils of Christianity, while so doggedly persistent upon a rejection of the Christ to Calvary who made Christianity—even the spoils of Christianity—possible.

Perhaps the most outstanding modern illustration of desire for the spoils of Calvary is Japan. This little Empire of the East wants our western civilization, our schools, our hospitals, our science, even our forms of Christianity, but not our Christ. So insistent is Japan upon these spoils that they have appropriated our form of Christian worship, putting Buddhism into them instead of Christianity. They have gone so far as to conduct Buddhist Sunday Schools patterned after Christian Sunday Schools. They have seen the spoils which have been brought back from Calvary, and are willing to divide them, even to gamble for them but, as a nation, do not want the Christ of Calvary.

Spoils of Human Reform

Christ came to a world morally upside down. He went to Calvary to make possible a setting of the world right-side-up. Loyalty and obedience to Christ and His teachings would have righted the wrongs of this old world, but He has been denied. Even those who have named themselves by Christ's name have treated His program for men with indifference.

Now that the world seems to have no alternative but to reform or go down, a new embassy is sent to Calvary. They linger long enough to decide upon the most desirable spoils, and then gamble for them. " Bring not back the Christ: let us but have of the spoils." So schemes of human reform are invented, and the poor deluded gamblers for spoils promise a millennium without a Christ. All that belongs to Christ is desired, but not He. Spoils from Calvary are wanted, but not Calvary's Christ.

How different is everything to that class which still exists, which chooses first, Christ, and all that Calvary means! To them Christ is first, and all else is secondary. They seek not mere blessings, but the Blesser. They are not

hunters of spoils, but finders of life and salvation at the cross. While the world seeks for the spoils of Calvary, and cannot obtain, those who accept the Christ of Calvary receive not only Him but the good things which He brings.

CHAPTER XII.

THE LESSON OF VICARIOUS SUFFERING

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The Lesson of Vicarious Suffering

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." John 12:24.

The Lesson by Analogy or Parable

The lesson of vicarious suffering is presented to us in parable or by analogy. This lesson is presented in the words of Jesus just quoted. The time of the lesson was Tuesday of Passion Week. The occasion of the lesson was that of the Greeks asking to see Jesus. The prospect of our Lord was inevitable death and, when the Greeks asked to see Him, it seems as though this prospect of death was pressed upon Jesus in a way that it had not been before. Then He uttered the words: "What shall I say? Father, save me from this hour." And then answering His own question, He said: "But for this cause came I unto this hour." John 12:27.

The paramount lesson, the significant les-

son of this parable, seems to be the giving of life for another, dying that another might live, which, of course, is vicarious dying. So on Tuesday of our Lord's Passion, He gave this lesson in parable.

The Lesson by Demonstration

First of all, the lesson is given in the demonstration of His triumphing in the will of the Father. Most of us think of that experience which Jesus had in the garden when He sweat as it were great drops of blood, as the acquiescing of Jesus in the will of the Father, when He, having prayed three times that the cup might pass from Him exclaimed: "Nevertheless not my will, but thine be done." But the words of Jesus reflect not merely His *acquiescence* in the will of the Father, but His *triumphing* in the will of God. We should read these words with an upward inflection instead of a downward inflection; not *acquiescing,* but *triumphing* in the will of the Father.

Next to that is the demonstration of the forsakenness or the abandonment of the Son because of sin. When Jesus exclaimed from the cross, "My God, my God, why hast thou forsaken me?" observe that He did not say,

"My Father, my Father," but "My God, my God, why hast thou forsaken me?" Matt. 27: 46. We are inclined to interpret Jesus to have been in a state of delirium. Perhaps He was mistaken. Perhaps after all God had not turned His face away. But we are compelled to reckon with the fact that as Jesus hung on the cross, at that moment when He *became sin for us,* as the great apostle says, God had turned His face away, and Jesus was forsaken.

Here is also the demonstration of the returning Fatherly approval because, before His spirit went out, we hear Him saying from the cross these words: "Father, into thy hands I commend my spirit." Luke 23:46. His Father had turned away, but now with Fatherly approbation His face is turned again to Jesus, and Jesus exclaims, "Father."

It is also the demonstration of finished task, for we hear Him say from the cross, "It is finished." John 19:30. Jesus Christ came to this world with a great program, a very definite program. He fulfilled that program to the letter, carried it out to the last, and here on the cross He said, "It is finished." Christ had kept His program both in the letter and in the spirit until it was done.

The Real Meaning of the Lesson

But have we found the real meaning of the lesson? What does it mean? The meaning of the cross is phrased variously. This is no time for theological hair-splitting. Perhaps we can better interpret to our own hearts the meaning of the cross without words, than with words. Shall we have a definition of vicarious suffering? Here is the definition from the New Standard Dictionary: "The sacrifice of Christ as a substitute for the penalities incurred by another." This definition represents the historic attitude of the Christian church towards the sufferings of Christ.

It should be added that any theory of the cross, any propounded meaning of the death on the cross which does not include in it, in some way or another, its vicariousness, breaks down. Let us rally around the cross, forgetting the various phrases with which we describe its meaning.

Dr. Horace Bushnell, one of the ablest exponents of the Moral Influence Theory, practically throws away his whole theory before he concludes his book written to support the Moral Influence Theory, entitled "Vicari-

ous Sacrifice," when he says on page 460-461, these words: "How shall He be made to me the salvation that I want? One word—He is my sacrifice—opens all to me, and beholding Him, with all my sin upon Him, I count Him my offering; I come unto God by Him, and enter into the holiest by His blood." These are the words of the greatest exponent of that theory which is generally conceded to deny the vicariousness of Christ's death.

Dr. Denny, one of the ablest exponents of our Lord's vicarious suffering, phrases it thus: "God took the initiative and bore the cost, and so dealt in Christ with the sin of the world that it shall no longer be a barrier between Himself and men, and because of which He can now justify sinners and not compromise His character." Observe that two outstanding theologians who represent different schools, concur in the last word to be said upon the meaning of the death of Jesus, its vicariousness.

Why should we quibble over phrases? The meaning of the Lord's death is an insoluble mystery, never having been solved, and it never will be solved. But the fact that it has mystery does not deny its reality. The great-

ness of redemption demanded the presence of the mystery element in it. Suppose our Bible contained nothing beyond our own comprehension, and that we could understand it all. Very logically we might conclude that somebody who knew no more than we wrote it. If the plan of redemption had no mystery in it, we might conclude that someone of our own caliber conceived it. So the mystery in redemption argues not aaginst its reality, but for it. It proves that there is God in it.

So we rally around the cross, despite our inability to philosophize, and as we rally around the cross, we discover God's hatred for sin, and His pitying love to the sinner. And as we go to the cross, we leave our sins there, we leave our burdens there. Only by going to God by the way of the cross can that be done. Those who refuse to go by the way of the cross, carry their sins to the end; but those who go by the way of the cross, leave their sins there.

We rally to new faith, new aspiration, new hope, and new expectancy around the cross of Jesus Christ. And as we stand with bowed heads at His cross, we make anew the confession: "He died for us."

Here are a few lines from an unknown author, which befittingly voice our faith in the vicarious dying of Jesus:

"Beneath an eastern sky,
Amid a rabble cry,
A Man went forth to die
For me!

Thorn-crowned His blessed head;
Blood-stained His every tread;
Cross-laden, on He sped
For me!"

CHAPTER XIII.

THE LESSON OF THE MISAPPREHENDED GARDENER

CHAPTER XIII.

The Lesson of the Misapprehended Gardener

"She, supposing him to be the gardener . . Jesus saith unto her, Mary." John 20:15, 16.

It was many, many Easters ago that lingering love was rewarded by a very unexpected manifestation—the appearance of the risen Lord. The multitudes had withdrawn and the apostles were content to allow His body to lie in the tomb where the two secret disciples, Joseph and Nicodemus, had placed it, in Joseph's own sepulchre. But Mary Magdalene and the other Mary came early in the morning to anoint His body afresh with the spices which they had prepared. Two apostles ran breathlessly to examine the empty tomb when it was rumored that His body was gone, and then returned to their own homes; but Mary lingered, unwilling to leave, and stood without the tomb weeping.

A Misdirected Hope

In common with the other disciples and

even the apostles, this woman had entertained a false hope. It was that Jesus should redeem Israel from national bondage, instead of from sin which was slavery of the baser kind. They had rosy dreams of a kingdom which Christ should at some time in the near future set up, in which His friends would participate. They failed to grasp the full significance of his first coming. Of course there were spiritual blessings which would attend such a regime, but the framework of that false hope was largely material and political. Now, that hope was shattered, and the Christ of that hope lay in the tomb, dead.

A Beclouded Faith

Because of this misdirected hope, faith suffered to a smaller or larger degree, just as faith today is beclouded in the measure that material things are permitted to substitute the spiritual. When the bodily presence was gone, gladness gave away to despondency; cheer to gloom. This faith could not see beyond the tomb, but found its highest and most satisfying expression in perfuming the lifeless body of its cherished object of love. Its world was small, for it could not see beyond. So as Mary

stood outside the tomb, she stood outside the wonderful world of truth and glory which that empty tomb betokened.

A Crushed Spirit

With hope shattered and faith beclouded, the spirit could not but be crushed. To Mary there had been only one worthy of her love and deepest affection, and only to stand outside of the tomb where He had once lain afforded a measure of relief and comfort. Though the tomb was empty, its nearness was precious when no other step could bring her nearer, to Him. So full was she of her sorrow, which she presumed was as real to all others, that when she addressed the supposed gardener she did not speak of Him by name, but simply said: "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." No name was necessary: there was none other to think about. Thus crushed and broken in spirit, she stood without at the tomb weeping. Even the words of the angels seemed as idle tales though they had said that He was risen.

The Word of Recognition

But hope is not always gone when it so

seems. Faith still persists through sometimes beclouded. A crushed spirit is a prerequisite to greater and holier appreciation.

"Mary!" There was a familiarity in that voice which seemed at once to recall her to herself and to commend the speaker as a personal friend. What the tear-veiled sense of sight failed in accomplishing, the quickened sense of hearing did—brought back her cherished Lord. Oh, how subtly deceptive these coarser physical senses in the presence of spiritual realities!

But He was not less to her because He was across the grave from her. He was more now than He had ever been before. Disappointing as it must have been to her, and mysterious as it still is to us, she might not touch Him; yet He was beyond any shadow of a doubt her Lord, for at once she addressed Him in her own tongue: "Rabboni," which in the Hebrew is to say: "My Teacher!" or "My Lord!"

The Word of Sympathy

Imperfect, weak and human as her conduct must have appeared to Him who had come from Heaven and who was preparing to return thither, it elicited no word of chid-

ing from His lips. No, because He had become a fellow-brother, He could now sympathize with her. With a tenderness which only lips that are more than mortal could approach, He said: "Woman, why weepest thou?" Immediately the spell was lifted, and all occasion of weeping was gone. Both the matter and manner of the inquiry were such as to miraculously heal the broken heart and dry the scalding tear.

The Word of Joy

But such words as these from such lips as His could not fail to quicken joy in such a heart as hers. The past few days now seemed nothing so far as hardship was concerned, compared to the joy of knowing that He was risen, and that He had spoken sympathetically to her.

But joy is not full unless it is shared with another. That which can be self-contained is not worthy of being called "joy." No heart is big enough to contain, alone, such a thing as joy, neither does it desire to do so. So Mary made haste to share her joy with the disciples, and was honored by Him as the first messenger of the risen Christ.

He was the misapprehended gardener to

Mary. She supposed Him to be the custodian of the garden, the conservator of its beauty, the dresser of its shrubbery. But He was infinitely more than that: He was the keeper of the garden of her own heart, when she properly apprehended Him. Shall we not, like Mary at the first Easter, make the risen Christ the Gardener of our own souls; commit to Him the custodianship of the gardens of our own hearts; permit Him to conserve their values, cultivate and keep their fruit? If so, every day will be to us Easter-time, and the voice of Christ will speak familiarly and comfortably to each of us.

CHAPTER XIV.

THE LESSON OF THE EMPTY TOMB

CHAPTER XIV

The Lesson of the Empty Tomb

A Certain Lesson

The resurrection of Jesus Christ is one of the best authenticated events of history. Despite the fact that the Jews succeeded in making His tomb doubly secure, surrounding it with Roman guard, and sealing it by Roman authority, He arose. And though they made frantic attempts to conceal the facts of His resurrection, the world has known it from the very day. The open sepulchre, the stricken Roman guard, the shining angel, the disappointed women, the inquisitive disciples, as well as the words of the Saviour Himself, all testify to His resurrection.

George Creel, in his poem entitled "A Tale of Resurrection." graphically describes the events of the first Easter morn, a few lines of which will be quoted here. One of the soldiers who stood on guard at the tomb of Jesus returns home and relates excitedly to his wife what has happened. Note the scriptural accuracy of the description which the poet puts into the mouth of the Roman soldier.

"This morn it was, just ere the dawn,
  The heavens parted wide.
The whole earth shook, with palsied tongue,
  Our grief could not be cried.
And when at last we raised our heads,
  The stone was rolled aside.

"The ponderous stone was rolled aside,
  An angel throned thereon.
The glory of his countenance
  Like lightning shot the dawn.
We pierced the tomb with streaming eyes,
  But saw His body gone."

Poetry! Poetic description, indeed, but more than poetry. The Son of God arose from the grave.

Lesson by Analogy

There is no reason why any reasonable person should have difficulty in believing in the facts of the resurrection, for all about are evidences of the resurrection power.

See the beautiful hyacinth, with its delicate color and sweet fragrance! Only a few months ago nothing could be seen which resembled its present appearance. There was nothing but a dry, strange-appearing thing. Some

unseen force which we may call resurrection power was lying dormant in this odd-looking bulb and, under certain favorable conditions, this force manifested itself in the life which has produced the great change.

Once a year the leaves on the trees dry up and fall off; the grass turns brown, and all indications of life in nature disappear. This is temporary death. But when the sun reaches the southern tropic on its northward journey, bringing warmth and life, the buds on the trees begin to burst, and the woodland is surprised with the little flowers which are the "first fruits" of the resurrection, and herald resurrection glory. With these familiar facts all about us, the resurrection of Jesus is seen to be in harmony with *nature* which is simply God's ordinary way of doing things.

A Lesson of Sorrow

The empty tomb recounts to us a lesson or sorrow. It brings to memory the self-denying life, the humble ministry of Christ. We recall His utter poverty even to homelessness. Even the foxes and birds had their regular places, but He had nowhere to lay His head. When He rode upon a colt it was a borrowed

one, and now when He needed a tomb, necessity demanded a borrowed one. He was too busy in life to prepare Himself a grave.

The empty tomb reminds us of the last supper, the garden anguish, the betrayer's kiss, the judgment hall, the crown of thorns, and the Calvary scene. All these are included in the silent message of the empty tomb.

A Lesson of Joy

The message of the empty tomb is not one only of sorrow. Sorrow is seen to be but the black background upon which is painted the beautiful picture of joy. He whose body but recently occupied the new empty tomb is arisen. The God who quickens the bulb into new and more beautiful life, and touches the grass and the trees with resurrection power, also touched the body of the crucified Lord and caused it to come forth more beautiful than ever before. Mysterious as the process may be, it is a familiar fact nevertheless.

The *joy* of Easter could never have been known, but for the *sorrow* preceding it. Joy can scarcely be joy until contrasted with its opposite which is sorrow. Only in the measure that we enter into the proper spirit of Easter-

time is our joy abiding. Sorrow because of the tomb, with predominant joy because of its emptiness is the order.

A Lesson of Life

A tomb signifies death, but an empty tomb speaks of the absence of death. In some instances the empty tomb is only waiting to receive its subject. In this case its emptiness was a consequence of its subject's passing on to the after side of the grave. Hence it is not only a message of life, but of peculiar life—life not subject to death, but life which has conquered death. It is life on the triumphant side of the grave.

It is a message of life, for He died in our stead—the sinless for the sinful, the guiltless for the guilty. He satisfied the death claims of the law for us, in every sense of the word. We then live, not only because He died, but we shall live, in resurrection life, because He lives. We have spiritual life because He died for us, and resurrection life because He arose for us. "He is not here, but is risen."

Summarizing the Lesson

It is not easy to summarize in relation to

such an event as the resurrection of Jesus, for words fail, and all attempts appear futile. But let us comprehend the lesson of the empty tomb thus:

1. *The enemy is foiled.* Wicked hearts had clamored for His blood. Wicked lips had planted the kiss of betrayal upon His cheek. Wicked hands had nailed Him to the cross and sealed the tomb, and wicked soldiers stood about His grave.

But evil men were but the servants of Satan, the usurping prince of the world, of whom Jesus said, "He hath nothing in me," and whose sole ambition was to defeat the Son of God in His work of redemption. To have kept Jesus in the tomb would have been an incalculable calamity, for the great apostle argues, "If Christ be not raised, your faith is vain; ye are yet in your sins." I Cor. 15:17. Satan, who is not omniscient, doubtless hailed with satisfaction the crucifixion of Jesus, and His entombment, believing that he had worsted the Son of God.

But the unthinkable occurred; the impossible happened; new facts had to be reckoned with; new powers were let loose in the world—Jesus arose from the tomb.

2. *The grave is penetrated.* The grave had always held for man a horror. To those who know nothing of the conquered tomb the grave is still a dark, dreaded curse. To the ancient Hebrews, it was Sheol, the abode of the dead. It had but one opening; it was the receptacle of immortal spirits.

Jesus had brought two persons back from among the dead, and had called Lazarus out of the very tomb. But these were brought back to this side of the grave, only to die again, and again enter the tomb. But when Jesus came from the tomb, he came out upon the opposite side, the resurrection side of the tomb, never to return to it. He had penetrated the tomb; had passed beyond its dark shadows, into the light of eternal day, never again to be holden of death, nor subject to its degrees.

Jesus made the tomb a doorway—an exit out of this world, an entrance to the better world. As man peers through this doorway he discovers death to be but an incident in the experience of the saved. The penetrated grave makes death not the end of all, but the beginning. It makes death not sunset, but sunrise; not twilight, but dawn.

In the light of the penetrated tomb there

can be no surprise that the Apostle Paul should have challengingly exclaimed: "O death, where is thy sting? O grave, where is thy victory?" I Cor. 15:55. In the very presence of the tomb he could exult, for he saw that it had been opened into the other side.

3. *Immortality beckons.* Who is it who does not sense the pull upon his own heart when he stands in the presence of such great and glorious truth? With no particular alibi for him who is always wanting to get away from this world because of its hardships and struggles, who dare condemn that individual who senses a longing for the things which beckon on the other side of the penetrated tomb? The feeling of other-worldliness and a homesickness for God and heaven have been confessed by the greatest and saintliest of souls.

There is probably little danger that many of us will wear the garb of this world too loosely, or that the things of this world will be too easily exchanged for those of the next, but Jesus went through the tomb, and immortality beckons to hopeful believing man through that open door.

THE END.

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